



THE **Instructor**

APRIL 1961

Greetings:

A teacher who "sends messages" to his students without evoking response in the form of confirmation, understanding, and questions, is probably not communicating at all. Recent experiments show that instructions given by telephone, with no answers nor questions from the person receiving, resulted in incomplete performance by that person. Mere "yes" and "no" answers resulted in accuracy, but with little confidence. Only with full interchange of ideas did communication take place and the receiver's morale improve.

Teachers must test every communication, carefully observing the response, to be sure that what is taught is also learned. The best response of all is the reconstruction of ideas in the form of improved behavior.

THE INSTRUCTOR COMMITTEE,
Lorna F. Wheelwright, Chairman.

OUR COVER
The first cross of the bagged-for
spice—the enrichment for this
little lady.

With tentative, wandering fingers
she touches the petals of the awfully
formed bloom—delighted, but a little
frightened. She knows that such a
lovely creation will surely fade
if held too tightly.

She will remember the joy of this
moment, the fragrance of the flower,
the moon disappearing, transformed by the
sun into a breath of vapor, adding its
fragrance to the vibrant air of spring.
—Lawrence Chastaine.

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Death Is Not Victorious

by President David O. McKay

DEATH brings us face to face with the question of the ages, "If a man die, shall he live again?"

The answer given to that question by science is neither yes nor no because science is limited to a study of phenomena of experience. No one on earth, it claims, ever experienced immortality; but even science leans to the affirmative in the answer by demonstrating the most striking of scientific facts in its claim that nothing can be destroyed; that matter and energy are indestructible. "One can change the form of both, but can annihilate neither of them."

Is there something within which is superior to this old house of clay? Or are we mere mechanisms that become lifeless clay when the heartbeats stop? Even my reason will not let me doubt the existence of something within which is superior, which controls, which lives in this body.

Physically, our sight, our hearing, our smell, and our taste are limited to certain distances. In the rainbow, for example, we see only the violet on one side and the red on the other. We cannot see anything beyond, but you know and I know that there are vibrations beyond the red and vibrations beyond the violet. The vibrations are either too rapid or too slow for us to interpret, and so we are limited in our vision. We can hear a sound just so far away. If we were up in the Arctic Circle, we could hear it 20 miles away. You know and I know that something within our intelligence can become cognizant of a thought or of a fact 250 miles away. You cannot hear it with your physical ear nor see it with your physical eye, but you get the knowledge of it. "But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." (Job 32:8.)

Philosophy and science can lead us only to the probability of immortality, and there is a vast step from probability to certainty. The starry heavens above and the moral law within may well have thrilled the great philosopher of the last



century with ever-growing reverence and awe; but beyond the starry heavens and behind the moral law lie the sublimer regions of faith which fill us with the deepest reverence, and which alone can give us solid comfort in life and in death.

Living in deeds, living in writings, living in monuments, living in the memories of friends is not immortality; neither is it in living in the lives of our children and our grandchildren to the latest generation. There are those who say that living through posterity is the only immortality man will have.

To live through one's children, even though their characteristics and thoughts will go on forever and forever so far as the world is concerned, is not immortality; and it is not the immortality that Jesus had in mind when he said: "And whosoever liveth and believeth in me shall never die..." (John 11:26.) He had in mind something within which transcends the limits of this physical surrounding.

The author John Dryden says:

*Dim as the borrow'd beams of moon and stars
To lonely, weary, wandering travellers,
Is Reason to the soul: and as on high
Those rolling fires discover but the sky,
Not light us here; so Reason's glimmering ray
Was lent, not to assure our doubtful way,
But guide us upward to a better day. . .¹*

And that "day" is the faith which Christ gave to Martha, or awakened in her soul when Lazarus

(For Course 17, lesson of June 4, "Mission of Jesus Christ"; for Course 27, lesson of April 2, "The Resurrection and the Life"; for Course 29, lesson of June 4, "Work for the Dead"; and for all Easter lessons.)

¹John Dryden, "Religio Laici," *The Poetical Works of John Dryden*, 1883 edition: J. E. Lippincott Publishing Company, Philadelphia, Pennsylvania; page 155.

slept. He said, "... Thy brother shall rise again." Martha said, "... I know that he shall rise again in the resurrection ..."; and Christ answered, "... I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." (John 11:23-25.) And that same Jesus, after His voice was silenced by death, so-called, arose and appeared to His loved ones, to His associates, and to His disciples.

I believe with all my soul in the persistence of personality after death. I cannot believe otherwise. Even reason and observation demonstrate that to me.

Nearly two thousand years ago a man who took upon Himself immortality was crucified on the cross, His heartbeats were stilled, His loved ones grieved, and His body was silently placed in the tomb. No matter how many critics try to explain it away, those things are facts. Nineteen hundred years later, that Being appeared to the Prophet Joseph Smith, personally — not just in a dream, not in imagination, but in reality. And if one Being who took upon Himself mortality, born of mortal woman, can pass through those stages,

so can each one of us. While the Saviour's body lay in the tomb, His personality, His spirit, preached to the spirits in prison who had been disobedient in the days of Noah hundreds of years before.

If Christ lived after death, so shall all men, each taking the place in the next world for which he is best fitted. Since love is as eternal as life, the message of the resurrection is the most comforting, the most glorifying ever given to man; for when death takes a loved one from us, we can look with assurance into the open grave and say, "He is not here," and "He will rise again."

With this assurance, obedience to eternal law should be a joy, not a burden; for compliance with the principles of the Gospel brings happiness and peace.

To this truth, may each recurring Easter morning give new emphasis, filling our souls with the divine assurance that Christ is truly risen and that through Him man's immortality is assured.

May the day soon dawn upon the world when reliance upon brute force and belief in the false ideal that *might makes right* will be supplanted by the higher ideals that radiate the charitable, peace-loving spirit of the Risen Lord.

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"A KIND AND MERCIFUL PROVISION . . ."

REPENTANCE

"Repentance, [is] a glorious principle! . . . We are engaged in a great and glorious enterprise — the establishment of God's kingdom in the earth. I know of nothing which is calculated more to keep our thinking right and our devotion firm than to keep the transcendent mission of the Church ever present in our minds . . . and . . . to live in accordance with the principles of the Gospel of Christ.

" . . . President Grant one morning came into our temple meeting and said, in substance, this: 'Brethren, I have been thinking for a long time what I could best do in the closing years of my administration to advance the work of God and bless the people.' And he said: 'I have reached this conclusion: that there is nothing I can better do than to persuade the people simply to keep the commandments of God. . .'

"In order that we may better keep the commandments, I am persuaded that there must ever be stored in our hearts a deep and abiding love for our Saviour Jesus Christ, who is the King of this earth, who is at the head of the kingdom of God, and whose humble servants we are. We worship Jesus Christ as the divine Son of our Eternal Father. We are committed to the great philosophy of faith which He gave to the world.

"We are not inclined, for which I am grateful, to worship merely His attributes, however desirable they may seem to us. We do not deny the sovereignty of the King Himself. In my humble judgment, one of the reasons why the Christian faith has not made more progress in the world and has not more effectively influenced the life and the conduct of men and of nations lies in the fact that men have not, deep in their hearts, acknowledged the sovereignty and Lordship of Jesus Christ.

" . . . I realize that it may seem indelicate and presumptuous to some of our friends to make the declaration that here and here alone in all this wide world is to be found the true commission coming from Jesus Christ to His servants; . . . I make it only because I am constrained to do so by the revelations that have come from God, and by the deep-seated conviction that I have that every word of it is true; that the Holy Priesthood which has been given to men in this dispensation is the authentic, veritable power of God, that it came from divine source, and that they who first re-

(For Course 17, lesson of June 4, "Mission of Jesus Christ," and lesson of July 9, "Overcoming Sin through Repentance"; for Course 5, lesson of April 9, "Great Men in Our Church Repent"; for Course 9, lesson of June 11, "Shirren, Who Repented too Late"; for Course 13, lessons of April 16 and 23, "Repentance"; and for Course 15, lesson of June 18, "The Church Established.")

ceived it have given a true accounting of their heavenly experience in its bestowal.

"I recognize the fact that most of us men are weak and frail individuals, and it may seem to our friends of the world that we are scarcely worthy or capable to exercise the functions of this divine power. I myself feel weak as I contemplate this investiture of power. . . I do know, however, that God will qualify those who truly keep His commandments and in whose hearts is an abiding love and a resolution to cherish this great and holy power that God has given to us. That power is needed in the world today. . .

"I am not discouraged because I recognize that our numbers are still relatively small. Someone has said that there is but one Latter-day Saint to every ten thousand in the population of the world. It would seem an almost impossible task to disseminate the principles of truth with such a minority. But I remember that old saying that 'God and one man are a majority,' and I have confidence to state that if we keep ourselves in line with our duties; . . . God will give us power, He will magnify our work; He will make our messages reach into the far corners of the earth; He will sustain his own.

"I recognize too that in our weakness and frailty we are not able to carry forward the work as expeditiously as we might like. I believe that every delinquent man who holds this priesthood retards the progress of God's work. . . I am convinced that they who will not use and magnify this priesthood will in the end lose it. I am satisfied in my own heart that this power was given to us for service. I interpret it in terms of service; . . .

"I trust that those who have been thoughtless, careless, and neglectful may repent of their ways. I deem it a great disaster for men who have had hands laid upon their heads in ordination to this divine power to forsake it. . .

"Of all the principles announced by our Saviour, none has ever found a higher place in my affections than the principle of repentance and forgiveness. It seems that this kind and merciful provision of the Gospel is more adapted to human weakness than almost any other. . . I know of no parable that breathes more the true spirit of Christ than the parable the Saviour told of the prodigal son, and I have always felt that He told the parable for the benefit of the father even more than for the benefit of the children.

"To those who have made mistakes we hold out this glorious principle of repentance — come back, forsake your sins, and be received into the household of faith and the brotherhood of the priesthood."¹

—President Stephen L Richards.

¹From a general conference address as quoted in *Where Is Wisdom* by Stephen L. Richards, 1955 edition; Deseret Book Company, Salt Lake City, Utah; pages 263-268.



NEIGHBORLINESS ... a gift of self ...

THE joy and warm satisfaction derived from quiet, selfless giving is one of life's greatest pleasures.

Much has been written on the subject of neighborliness, but the famous writer, Robert Louis Stevenson, gives some sound advice on what constitutes a *real* neighbor:

There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good: myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy—if I may.
—A Christmas Sermon.

With this kindly admonishment, some Sunday School General Board members here present incidents in their experience which denote the *true* giving of one's self for another:

A Full, Empty Box

I should like to retell a story that I heard at one of this year's Sunday School conventions concerning the family of one of our general board members.

At Christmastime, a young 6-year-old son of this board member suddenly became aware that one gives gifts as well as receives them. And he became greatly enamored with the idea of giving his mother a gift. But, having nothing with which to buy a gift, or perhaps it did not occur to him that he might buy one, he went out onto the back porch and found a new can of cleanser. This, he concluded, he would give to his mother. After hiding it away, he went about to find a box. Then his mother gave him some shiny paper with which to wrap his gift.

Determined to wrap it himself so that it would be a surprise, he labored long and hard with the package. In the process of wrapping it, he forgot to put the cleanser in the box.

(For Course 24, lesson of June 18, "Neighborliness"; for Course 3, lesson of June 4, "We Love Our Neighbors as Ourselves"; and for Course 13, lessons of June 4 and 11, "Service.")

The gift was put under the tree; and at the proper moment, the boy came forward with this clumsily, but prettily wrapped gift and laid it on his mother's knee. He did not realize that he was handing his mother an empty box. She unwrapped the package; and as she lifted off the lid, there was the empty box.

Both mother and son were overwhelmed, but it did not take the family long to note that the box was filled with the real spirit of Christmas.

—Eva May Green.

They Made a Load Lighter

Wanting to be helpful, our students [from the LDS Business College, of which Kenneth S. Bennion is president] learned of a young widow whose home had burned down. These students, who are not well-to-do, contributed as best they could to help this family. Contributions were so generous, however, that there was food for that family for several months. The students went shopping and purchased clothing for everyone in the family, together with toys and everything else needed for a great Christmas. With the money left over, students chose another family and provided for their Christmas, too.

This story of the widow whose home burned has a nice ending. The mother was very grateful to us. She and her family had no work nor possibility of getting help; but the Lord blessed them in many ways.

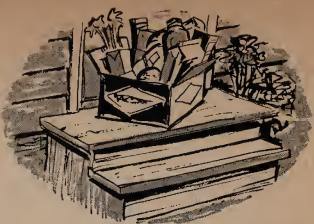
By Thanksgiving of the following year, they were established in a fine home; the mother and the oldest daughter had work. They were doing well; and, to show their appreciation, they invited all of our "orphans"—students from out of town who could not go home for Thanksgiving—to their home, where the guests enjoyed a fine turkey dinner with all of the trimmings.

Here was an example of neighborliness given and returned.

—Kenneth S. Bennion.

He Gave Hope and Happiness

The circumstances of this story happened about two years ago when I was attending a Sunday School convention in Jacksonville, Florida. I arrived there just a little early for the convention,



and one of the members of the bishopric, in whose home I was staying, asked me if I would like to accompany him for a little while.

This I did, and during the course of our travels, which were in his ward, he stopped at a large, old home. He said, "I have to stop in here for about 20 minutes. Would you like to come in with me?" I said, "Yes, I'll come with you."

We entered the building, which was an old folks' home for both men and women. It was a very dilapidated place and lacked sufficient help. We climbed the stairs and entered a room in which there were four beds. On each bed was lying an elderly gentleman. It was the middle of June, and it was very hot in there. The odor in the room was not pleasant, and there were cockroaches in evidence everywhere. Over in the corner of the room was a brother who could not talk; but as we approached him, his eyes lit up when he saw this brother from the ward.

It was time for the noonday meal. When the food was brought in, my companion sat down and began to feed this brother with a spoon. Then after the meal was over (it took about 20 minutes to feed him), he read a little from the Book of Mormon to the old gentleman.

As I sat there, I thought how surely this was an example of neighborliness. When we came out, I turned to him and said, "Is this an assignment of yours from the ward?" "Oh no," he said, "I've been doing this for several years now. I come here two or three times a week."

Here was an old man who was a member of the Church, but he was alone. He had no relatives, and very few people even knew he was in this old home. And here was another man who was giving of his time to help his neighbor. He did this without visible signs of compensation, and without making known his great act of neighborliness.

—George H. Fudge.

Greater Love Hath No Man . . .

Sixty years ago last January, Joseph A. Austin and Grace Ostler knelt at the altar and became man and wife—joined in holy matrimony. Trials, challenges, problems, in fact most of the vicissitudes of life have been heaped upon them while rearing a family of seven children and trying to

serve the Lord and their fellow men. She is now 79 and he is 83.

Last month, on a Tuesday evening, she suffered a very damaging coronary occlusion. Early the next morning she had another severe attack—the electrocardiogram showed the doctors that her heart was seriously impaired. Sister Austin was rushed to the hospital, where, with medication and professional care, she seemed to rally and get somewhat better. Then, a noticeable change for the worse took place and the doctors, one of whom was her own son, said, "She can't possibly live 12 hours—three-fourths of her heart is dead."

"I feel my world is slipping out from under me and there is nothing I can do about it," said her grieving husband.

We administered to her. Afterward, my wife and I walked down the corridor to the nurses' desk to inquire about a special nurse. Returning to the room of the failing sister, we softly pushed the door open. There stood the 83-year-old man beside her bed, praying unto the Lord.

"Dear Father, if it be Thy will, take my strength and give to her; take my heartbeat and give to her, that her heart might continue beating."

It was one of the most beautiful prayers I have ever heard — he was not just saying words; he was *talking* with the Lord.

We believe some kind of transposition *did* take place because Brother Austin seems to have lost strength and control of his faculties, while his wife has started to gain in strength and is still improving.

Could it be that he really *gave*? He sincerely offered.

—Willis S. Peterson.

Anonymous Gifts of Kindness

A widow with four children was teaching school in Provo. Each fall her coalbin would be filled with coal, but she did not know who had filled it. This went on for several years, and she was quite puzzled at this anonymous and charitable act of kindness.

In addition to this, once each year a dress was put on the porch of her home by an unknown donor. After this had been going on for a number of years, she learned that Franklin and Florence

(Concluded on page 143.)

What Standards Govern Your Choices?

by Reed H. Bradford

Author's Note: For this lesson it would be appropriate if each member of the family, where possible, would discuss incidents and situations that demanded of a person a choice between doing something against the teachings of the Saviour (but in line with the "world's" way of doing it) or in adhering to the principles of the Gospel.

It should be emphasized that the latter choice is the main purpose of our earthly life.

HE was a man of poise. During the two years I had worked in the same office together, I had seen him handle difficult situations with patience, understanding, intelligence, and wisdom. Perhaps experience gained from his 82 years could account for some of these qualities, but this was not the sole answer to the dignity, purpose and integrity which characterized his life.

He spoke as "one having authority." Not the authority that is attached to certain positions within an organization, but that inner authority which derives from a life lived according to the highest ideals of Christianity. Such a life never fails to leave its mark. True, that mark may not be in the floodlights of fame, but it will be there.

In his case, one place it was found was in the life of his wife. She loved him, not just because he was a man, but because of the consideration he gave her as a human being. He did not exercise "unjust dominion" over her, but made her a part of his total being. "The twain" had become one entity, mentally, emotionally, socially, and spiritually. She told me once that he had been one of her greatest teachers during their married life. "When I make mistakes," she said, "he never berates me but helps me to understand a better way — sometimes by his silence, sometimes by his words, but most of all by what he is."

His mark was also found in the lives of his children. Children — even young children — somehow perceive the innermost feelings their parents have for them. It is not one's words that reveal these best, but one's actions. This man's children loved him because they knew that he loved them. When they were young, he treated them as children but also as human beings. He understood their basic needs. His oldest son, now a mature man with many of the characteristics of his father, said that all of the four children knew that "Dad" was constantly trying to help each one of them reach their potentialities for lasting joy.

"Dad always tried to treat us the way he thought our Heavenly Father would treat us." When the son told me this, I thought to myself that

this was the finest compliment I had ever heard a son give his father.

It is unnecessary to point out that there was a lovely kind of spirit in this father's home. I remember one time when he had to take a trip out of town for several days. I happened to be there the morning he left. As he left the door of his house, everyone came to bid him good-by, and it was then that I learned the true meaning of this expression. To his wife and children, as well as to him, it meant "God be with you until we meet again."

At times, he had been a teacher in his Church. As you might imagine, his mark was left in the lives of his students. He did not think of them as names in a rollbook. Because I wanted to find out why they loved and respected him so, I sought out some of them. One of them said this to me:

I remember the first time he taught our class. He opened his remarks by telling us how glad he was for the opportunity to be with us. Then he said this: "One of the responsibilities that age has to youth is to give youth the benefit of its experience, knowledge, and wisdom. I hope I can do this so that you might avoid some of my mistakes as well as know the same joy which I have known. But above all, I want to motivate you to grow from within so that you will know what is right and you will act accordingly." Believe me, he accomplished his purpose. And he did this, not only in the classroom, but in our everyday relationships on the outside. He went the "extra mile." When we were ill, he visited us. When we achieved, he complimented us. When we were sad, he comforted us. He was always concerned about us. I only hope I can teach others in the same way that he taught us.

The thought struck me as our conversation ended that here was a man who would achieve an immortality that I had not considered before. In affecting one human being as he had done, he had affected many, both now and in the generations yet to come.

I must mention one other mark that he left. He was one of the best administrators I ever knew. He told a staff meeting one time that he thought that one of the main responsibilities of an administrator was to help each person in the organization carry out his function efficiently and with a feeling of joy. How many administrators have you known who have this as a major objective? He did not think of an office as a symbol of status but as an opportunity to serve. This approach revolutionized our organization. He made us feel

(For Course 27, lesson of June 11, "Things of Most Worth"; for Course 17, lesson of July 9, "Overcoming Sin through Repentance"; and for home use.)

that each position was important and that it was not a question of one job being better or more important than another. Our status came from within, from being friends, from knowing that our organization was making a real contribution to an important cause. We had an "esprit de corps," or a real feeling of justified pride and oneness. We did things "of our own free will and choice" because our motivation came from within.

After spending two years with this man, I was transferred. I remember now the feeling of sadness that came over me the day I received my notice telling me that I was being sent to another state. One forces himself at such times to think of the new opportunities of the future; but just the same, with all the joy of hope and expectation, there is the sadness of farewell. I knew our friendship would continue. We would write to one another, and perhaps I would see him once in a while. But gone would be the opportunity for that intimate association from which I had gained so much. This is one of the difficult things about life. There is a great longing in my soul that sometime, somewhere it will not be necessary to end such close associations.

The moment came for saying good-by. Words at such times are difficult, and they cannot adequately describe the bonds that exist between friends. But I was totally unprepared for what he had to say to me.

"Creighton," he said, "you know how much you mean to me. You know how hard this moment is for both of us. I have thought for a long time what I should say to you, and finally I have decided.

"I know that someday you hope to become a professional teacher. I admire you for this, because teaching presents one of the greatest opportunities for joy. In many ways you are already a teacher; in your home, in your church, and in our organization.

"In the lives of all of us, we reach critical moments that have a profound influence upon what we subsequently become. One such moment in my own life will ever be with me. For a long time I debated with myself as to whether or not I should tell you about it. But remembering that you love to teach, I thought the experience might be useful to some of your students. Perhaps from my experience they might learn to avoid deep sorrow and find instead a way to obtain lasting joy.

"When I was 17, I used to run with a gang of boys. We had wonderful times together, and I always looked forward to being with them. One night after we had been together, I left them and went home to go to bed. After some time, I heard a great noise that seemed to come from the shout-

ing and yelling of excited people. Being curious, I dressed and went downstairs. I was right. It was a mob; and to my surprise, it seemed to be coming toward our house. It was not long until it arrived, and from it sprang three or four of my friends, all members of our gang. One of them said to me: 'Come with us, Joe! This Nigger has raped a white girl, and we're going to lynch him!' Before I could ask any questions, they grabbed me by the arms; and I was swept along with this swirling, shouting sea of humanity.

"A mile from our house was a large oak tree. Almost before I knew what was happening, they had placed a rope around the Negro's neck, placed him on a horse, and thrown the rope up over a limb of the tree. The moment of death had arrived.

"Have you ever known such moments when important things weigh in the balance?

"A profound silence came over the mob. The last details of the lynching had been completed. Quite by chance or the force of circumstance, I found myself right next to the horse. Suddenly the leader — and every mob has such a leader — shouted at me: 'Joe, kick that horse, and let's get this thing over with!'

"The tension within me cannot be described.

(Concluded on page 133.)

SUGGESTED AGENDA FOR HOME EVENING



Prayer.

Hymn: "O God, the Eternal Father," *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 125.—Family.

Discussion: What each family member learned in his last Sunday School class and how he will apply it in his life.

Musical Number: Vocal duet.—Two older children. Lesson: "What Standards Govern Your Choices?"—Father or mother leads.

A. Cite examples of choices which illustrate disobedience or adherence to the teachings of the Saviour.

B. Emphasize that the opportunity to make choices is a very essential part of earthly life and that right choices bring eternal joy.

C. Discuss the importance of choices made by scriptural characters, such as Pilate's decision before the crucifixion of Jesus Christ.

Hymn: "God Our Father Made the Night," *The Children Sing*, No. 170.—Children.

Scripture Memorization: Family will memorize *Matthew* 6:13, 24.

Activity: Groove board story, "Daniel's Friends Refuse to Worship Idols."

Hymn: "The World Has Need of Willing Men," *Hymns*, No. 206.—Family.

Prayer.

A lesson in life can be learned from . . .

FOOTSTEPS

by Daniel A. Keeler

THERE are things to be learned from foot-steps—a story of daring men, perhaps, or a lesson in living.

Footsteps in ice may tell a story of brave men who pit their minds and energies against the formidable dangers of an unscaled mountain peak.

The equipment of a mountaineer is simple: rucksack, hobnail boots, climbing rope, folding lantern, crampons, jackknife, and ice ax. When a group of climbers reaches an area of ice or snow, it may be necessary for the lead man to cut ice steps. Step-cutting requires skill. The steps must be close enough together to reduce the risk of a climber's slipping but far enough apart to minimize the expenditure of valuable energy and time. Each climber, as he moves forward over the ice, follows the leader, using extreme care that his feet are securely laced at every step.

There is a lesson to be learned, too, from footsteps on a mountain slope, and on this score I can speak from personal experience.

When I was about 15 years old, my father, two sisters, and I took the annual hike up Mount Timpanogos in Utah. We were all in pretty good condition, and the climb up to Emerald Lake was made without difficulty. I shall long remember, however, the ascent up the glacier.

The shoes I wore that day had soft rubber soles which turned up slightly at the toes. On hard snow it was like trying to walk on a pair of barrel staves, as I was soon to discover. The slope at the base of the Timpanogos glacier was not steep and the snow was soft.

I started out on a run, leaving my dad and sisters far behind. I made good progress for the first five hundred yards or so. Then, gradually, as I climbed higher and reached the shadows of the shale cliffs, the angle of incline increased and the snow hardened. Soon I found that I could not "dig in" with my soft soles. Each time I tried to take a step forward, I slipped. I began using my hands and managed to edge slowly up the steep slope another 25 feet.

Up to that time I had not bothered to look back down the glacier. When I finally got to a point where I could not move upward any more, I decided to see how far I had come.

(For Course 9, lesson of June 18, "Enos Followed in His Father's Footsteps"; and for Course 24, lesson of July 2, "Parental Obligations.")



I tried to turn my head without shifting the position of my feet. *Then it happened!* The turning caused me to lose my balance. As I tried to recover, one of my feet slipped and then the other. Instinctively I fell forward and dug my fingers into the hard snow. As my legs went out from under me, the weight of 120 pounds yanked at my fingers. But I managed to hold on. I did not dare attempt to dig in with my feet again for fear that I might lose my hold.

I had fallen with the side of my face against the snow. I could see the steep surface of the glacier precipitating downward to my left, and my vivid imagination constructed the picture of an almost perpendicular slope directly below me. I expected to plunge downward at any moment.

In the rapid sequence of reflex actions which had suspended me there high on the mountain cirque, I managed to emit from between my clenched teeth a feeble squeal for help.

It seemed as if an eternity went by, and at last I heard the encouraging sound of my father's voice: "Hold on son, I'll be there in a minute." Another eternity—and then the wonderful pressure of two strong hands grasping my ankles and lifting the weight that had almost dislocated the joints of my fingers. With his hard-soled leather boots, my father made two deep footholds in the snow. Then he helped me anchor my dangling feet. Being certain that my position was secure, Dad continued his own steady ascent up the glacier, making other deep footholds as he went. My sisters followed him with easy confidence.

My own course became clear. If I wanted to negotiate the rest of the glacier, there was but one way to do it—*follow in my father's footsteps*. You can be sure that is just what I did.

The experience turned out to be more than a lesson in climbing glaciers. I suddenly realized that I had walked in my father's footsteps many times. His course through life was straight and true. His example was good and I had followed him.

Since that day on Timpanogos, there have been many times in my life when my feet have slipped. I have found myself hanging precariously between two courses of action. How grateful I have been for a father's well-marked path.

The lesson in footsteps has two parts — the wisdom of setting a good example, and the virtue of being willing to follow. Here, indeed, are the dynamic components of progress and exaltation.

Consider the relationship between Jesus and our Heavenly Father.

... *Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* (John 5:19.)

I have always been greatly impressed with the father-son relationship between such Book of Mormon heroes as Lehi and Nephi, Benjamin and Mosiah, Alma and Helaman, Mormon and Moroni, Jacob and Enos.

As you may recall, Enos was a great hunter. Not long after his father, Jacob, had died, Enos went into the forest to hunt animals. His father had passed on to him the responsibility of keeping the Nephite record. In trying to decide what course he should take, he thought of the *footsteps* — of the good example of Jacob.

... *And the words which I had often heard my father speak concerning eternal life, . . . sunk deep into my heart.* (Enos 1:3.)

Each of us is a maker and follower of footsteps.

This poem is just another way of pointing up the importance of setting a good example. A father's bright light may keep a son from stumbling.

*A careful man I want to be,
A little fellow follows me.
I do not dare to go astray,
For fear he'll go the self-same way.
I cannot once escape his eyes,
What'er he sees me do he tries.
Like me he says he's going to be,
The little chap who follows me.
He thinks that I am good and fine,
Believes in every word of mine.
The base in me he must not see,
The little chap who follows me.
I must remember as I go,
Through summer's sun and winter's snow,
I'm building for the years to be,
The little chap who follows me.*

—Anonymous.

Like a penny, the lesson on footsteps has two sides—on the one side is a person who recognizes his responsibility to walk straight, and on the other side is a son or daughter, who, seeing a good example, has the sense and the willingness to follow.

Yes there are things to be learned from footprints and steps — perhaps they are found in the tale of a mountaineer — but most important of all, they are a *lesson in living*.



The Mormon Pioneers literally blessed the land through which they passed on their exodus to the West. They built homes of log, adobe, and sod, in which they lived for a short time, then left for those who followed.

They planted seed in strategic places that there might be food for the groups who came later. When they reached their destination, their building continued, and they made the desert a place of comfort and eventual beauty.

Their Wagon Wheels Wrote History

by Kenneth S. Bennion

WHEN the Lord instructed Abraham to leave his father's house and go to a land that would be shown him, this great "pioneer" was given a remarkable blessing. Among other things he was told: "... and thou shalt be a blessing." (See *Genesis* 12:1, 2.)

Wherever Abraham went, he was truly a blessing to the people among whom he traveled and lived. Caravans followed in his path; where he camped, wells were dug for precious water. Enemies who came to plunder and oppress were defeated.

Abraham was exceptional, for when most migrating people pass through a land, they are like a scourge or a blight. They "skin" the land and leave it desolate.

When the Mormon Pioneers were driven from Nauvoo, in the winter of 1845-46, they literally blessed the land through which they traveled. As

(For Course 7, lesson of June 18, "Homes in the Wilderness," and July lessons; and for Course 11, lesson of May 21, "Camps of Israel," and lesson of July 2, "Conquering the Desert.")

spring came, fields were plowed and planted in strategic places. Then the travelers moved on, leaving a few families to care for the crops, that there might be food for those who were to follow.

When they reached the Missouri River, they repeated this process. Though they were anxious to hurry westward, they built log, adobe, and sod cabins; for another winter would come before they could safely continue their journey. Thus, they set up their own rescue stations and provided their own emergency welfare.

It was not easy for the Pioneers to make homes and then leave them, never to return. We think it fun to go camping—for a few nights. But we are glad to get back to the comfort and convenience of our homes, no matter how humble they may be. Imagine how we should feel if we went camping, perhaps in the dead of winter, knowing that we could rarely spend a second night in the same place; and that after many weeks, when we reached our unknown destination, no homes would be awaiting us.

Saints reaching Salt Lake Valley in 1847 built



a fort,¹ where they were kept fairly warm by loads of firewood brought in from nearby canyons. However, families were crowded in their small homes—usually one room—built against the inside of the walls of the fort. Furthermore, in wet weather the clay-covered roofs leaked, to the discomfort of the inhabitants.

Not all of the families lived inside the fort. Later, a few moved out beyond the north "point of the mountain" and became the first settlers of Bountiful. Others lived in what later became known as the Forest Dale area. By the following summer, settlers were spreading even into other valleys.

Most of those early homes were primitive, though all were a great improvement over the makeshift camps along the Pioneer Trail. The Great Basin provided three kinds of building material: logs, rocks, and good adobe clay. Sawmills were soon set up in the mountains, and rough lumber became available in some places. Elsewhere, logs were split and hand-hewed into rough planks. Much of the furniture was handmade. Even Brigham Young, a carpenter by trade, made some furniture for his own home.

Some of the first homes were "dugouts." That is, they were cut into the sidehills. Half to three-fourths of these "dugout" walls were below the surface, and the remaining parts were made of logs or rocks. The dugouts were roofed over with strong poles, then willows or straw, and finally, a covering of clay. Many of the doors were simply canvases or quilts draping the doorway. At one side of the

door, an opening was left as a window. It was generally covered with muslin to shut out the wind and to let in a little light. Such a home was not very attractive, but it was cool in summer and warm in winter.

Soon, however, real homes began to make their appearance. In the Cottonwood area, for example, excellent farm and ranch homes were erected. One enterprising man cut quaking aspen poles and sawed them into 3-foot lengths. He then bored holes lengthwise through the poles and carved the ends to fit tightly together. Water from a spring on the hillside above the home was thus piped into the house.

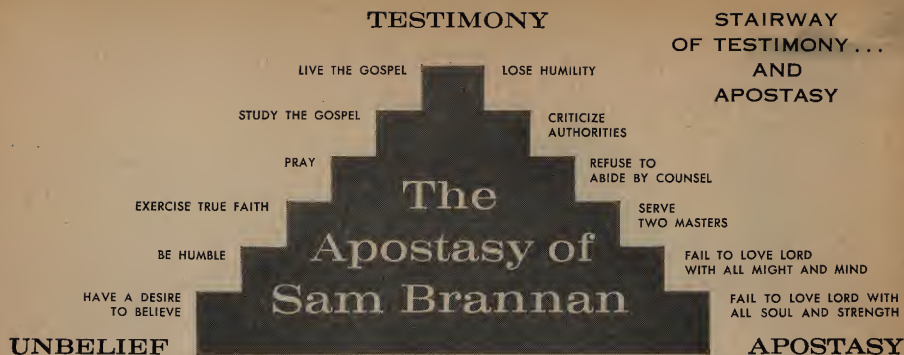
The establishment of a powerful "empire" in the valleys of the Rocky Mountains had an important effect upon the development of the surrounding area—and upon that of the West Coast and the Nation. The strong and far-reaching Mormon settlements drew much east-west travel through the heart of the Utah territory; for it was generally known that here fresh horses could be had. Blacksmith and carpenter shops could repair broken wagons. Horses and oxen could rest before pushing on into the mountains or across the desert.

The Overland Stage, the Pony Express, and the first telegraph line passed through Utah, partly because there were men, wagons, and materials available to make roads, build bridges, etc. For the same reasons, the railroad came through in 1869. Thus central Utah literally became the "Crossroads of the West."

To a lesser extent, the history of Salt Lake City is the history of almost every one of the Mormon settlements that sprang up in the years following the establishment of the parent community. In Idaho, Arizona, western Colorado, western Wyoming, Canada, Mexico and elsewhere in the world where members of the Church have gathered in numbers, they have been abundantly blessed. And they have been a blessing to the lands and to the peoples of those areas. This, we may be sure, is what the Lord wanted.

Note to Teachers of Church history: It is important to dwell upon the early history of your own corner of the "vineyard." Whether you live in the shadows of the Salt Lake Temple, by the fjords of Norway, among the islands of the South Seas, or anywhere else, there are important chapters of Church history that ought to be told and retold—stories of persecutions, hardship, sacrifice, adventure, and achievement. And there are new chapters that need to be recorded and shared with the whole Church. You and your students can help in this important work!

¹Present site of Pioneer Park.



by Daniel H. Ludlow*

TESTIMONY and apostasy involve essentially the same steps, only in different directions. One results from obedience to divine law and the other from disobedience.

The prophets of God have stated that all blessings and punishments are predicated upon law, because every law has both a blessing and a punishment attached to it. Whenever the law is obeyed, a blessing is given; whenever a law is disobeyed, a punishment is inflicted. (See *2 Nephi* 2:11-13; *Alma* 42:17, 21-26; and *Doctrine and Covenants* 130:21.) Inasmuch as a testimony of the Gospel is a blessing, the person who wants a testimony must be willing to keep the laws upon which a testimony is based. Conversely, when a person who has a testimony consistently disobeys these laws, apostasy¹ results.

Although the laws leading to a testimony might be followed in a different order by different people, the essential steps are as follows:

1. *Have a desire to believe:* Unless a person has a sincere hope for a testimony, he will never receive one.
2. *Be humble:* The person who seeks for a testimony must realize his own limitations; in order to be taught, a person must be teachable!
3. *Exercise true faith:* The type of faith in Jesus Christ indicated here is that which results in works if works are required. As the scriptures

state, "... faith, if it hath not works, is dead, being alone." (*James* 2:17.)

4. *Pray:* Prayer is a prerequisite to the gaining of a testimony, and it is the natural inclination of a person who wants to believe, who is humble and teachable, and who exercises true faith. "... Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (*Luke* 11:9.)

5. *Study the Gospel:* It is impossible to know the truth of a thing unless you know something about that thing; thus, a person must study the Gospel if he wants to obtain a testimony of it.

6. *Live the Gospel:* A true testimony will always be manifested in righteous living; the Saviour counseled us to do the will of God, and promised that we would then know whether or not it is right. (*John* 7:17.) He also said, "... by their fruits ye shall know them." (*Matthew* 7:20.)

A person will weaken in his testimony (or will fall into a degree of apostasy) whenever he neglects to do the things listed above. He might not neglect them in any exact order, but the following are sure signs of apostasy: when a person stops being humble, when he fails to pray or exercise faith, and when he stops wanting to understand and study the Gospel. The apostasy is complete when the person stops living according to the teachings of the Gospel.

The life of Samuel Brannan is a good example of the steps of conversion and the steps of apostasy. When he first heard of the Restored Gospel of Jesus Christ, Sam Brannan had a sincere desire to find out for himself whether or not it was true. He accepted the teachings of the elders in the Church, humbled himself in the waters of baptism, and attempted to live by the teachings of the Gos-

(For Course 11, lesson of June 18, "Church Beginnings in California"; for Course 9, lesson of May 7, "A Nation that Forgot God"; and for Course 13, lesson of May 21, "Obedience.")

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¹The word *apostasy* comes from the French and Latin, and it literally means "to stand elsewhere." Thus when a person "apostatizes," he abandons or forsakes that which was formerly believed. An apostasy from the Gospel of Jesus Christ results in the desertion of the basic truths of the Gospel.

pel. Though fairly young at the time, he probably studied the Book of Mormon, one of the scriptures of the new Church.

However, the seeds of apostasy started to be made manifest in the life of Sam Brannan a few years after he became a member of the Church. As a result of his false doctrines, many Church members were led astray or left the Church. However, when he was faced with being disfellowshipped from the Church, he attempted to set his life in order, confessed his faults, and was allowed to remain in full membership.²

In 1845 the leadership potential of Brother Brannan was recognized, and he was asked to charter a ship to transport some of the Saints from the east coast of the United States to the coast of California. Sam Brannan accordingly chartered the ship *Brooklyn* and arranged for the transportation of about 240 Saints and a large quantity of supplies for the Church, including a printing press.³ The tiresome trip took nearly six months, but on July 29, 1846, the group landed at Yerba Buena—the present site of San Francisco.

Brannan was impressed with the climate and the untapped wealth of the west coast, so he made a difficult trip over the Sierras and across the barren wastes of the Great Basin in an attempt to convince Brigham Young that the Saints should settle in California. He met the first Pioneer company at the Green River on June 30, 1847, but Brigham Young stated that the Lord had shown him that the Saints were to settle in the midst of the Rocky Mountains, and they were not going on to California.⁴

Sam Brannan returned to California disappointed and somewhat disillusioned; soon serious elements of apostasy began to show in his life. He openly criticized the leadership of the Church and set himself up as the sole leader of the Saints in northern California. His bad influence affected others. Of the *Brooklyn* company of Saints, only about 100 adults with some 40 children had completed the trek to the Great Basin by 1850. The remainder stayed in California, and most of them eventually apostatized from the Church.⁵

The remaining years of Brannan's life have been summarized by a historian as follows:

Brannan participated in the early scenes of California's pioneer life—the discovery of gold;

²William E. Berrett and Alma P. Burton, *Readings in LDS Church History*, Vol. 2, first edition; Deseret Book Company, Salt Lake City, Utah; pages 259, 260.

³The *Brooklyn* sailed out of New York harbor the very day the first wagons left Nauvoo for the long trek west—Feb. 4, 1846.

⁴Joseph Fielding Smith, *Essentials in Church History*, 1953 edition; Deseret Book Company; pages 445, 446.

⁵H. H. Roberts, *A Comprehensive History of the Church*, Vol. III; 1930 edition; Deseret News Press, Salt Lake City, Utah; page 36.

*the wild speculations in San Francisco real estate . . . and for a time was known as the richest man in California. . . In the midst of these activities, however, he acquired habits of intemperance, . . . Domestic troubles led to divorcement from his wife who had accompanied him to California in the BROOKLYN. . . Under unlucky speculations, his vast fortune melted away; and for a number of years before his death he was "a sorry wreck, physically and financially. . ."*⁶

The road which Brannan traveled to apostasy had been followed by other men before him and has also been traversed by others since his time. Some of the signs on the road of his apostasy — and thus some of the signs which we should rigorously resist in our own lives — might be summarized as follows:

1. *He lost the quality of humility:* Sam Brannan's desire for prestige and his ambition to be rich and influential led to a proudness of heart which destroyed his humility.

2. *He criticized the general authorities of the Church and refused to abide by their counsel:* Sam Brannan was not willing to submit to the instructions of those in authority over him; he thought his knowledge was greater than the wisdom of the general authorities.

3. *He tried to serve two masters—God and mammon:* The truth of these words by the Saviour was certainly exemplified in the life of Sam Brannan:

No man can serve two masters: for either he will hate the one, and love the other; or else he will love to the one, and despise the other. Ye cannot serve God and mammon. (Matthew 6:24.)

4. *He failed to love the Lord with all his "might, mind, soul and strength":* Perhaps Sam Brannan intended, at first, to serve the Lord with singleness of purpose; but in the end, he used his position and influence in the Church for his own profit and gain. Also, he failed to keep the commandments of God as we are commanded to do if we truly love Him. (Doctrine and Covenants 42:29; John 14:21.)

The fruits of apostasy are always bitter — and so they were in the life of Sam Brannan. He deserted the principles of the Gospel for wealth and prestige; and, although he became California's first millionaire, he lost the priceless gift of membership in the Church and kingdom of God — and he still died a pauper. Through his apostasy, Sam Brannan lost his family; his standing in the Church; his personal wealth; and his power, prestige and influence outside of the Church.

⁶H. H. Roberts, *A Comprehensive History of the Church*, Vol. III; page 39.

BEHOLD THE MAN!

by H. George Bickerstaff

Then Pilate therefore took Jesus, and scourged him. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, And said, Hail, King of the Jews! and they smote him with their hands. . . Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man! (John 19:1-5.)

THE scene is set in Palestine nearly 2,000 years ago. It is the courtyard of the house of the Roman governor. Many people are watching; but the main actors in this drama are two men — the governor, Pontius Pilate, and a Man arraigned before him.

Pilate brings to the steps of the courtyard, out to the waiting, seething, sensation-seeking crowd, a Prisoner dressed in a purple robe. The Prisoner has a crown of thorns on His head. He is faint, bleeding from the cruel scourging He has just suffered. The Governor motions towards Him, and, turning to the crowd, says three words — “. . . Behold the man!” (John 19:5.)

Did Pilate realize what he was saying?

Let us look at the Man thus introduced. What was He like? Some had followed Him for many months and had begun to see in Him characteristics we now recognize as incident to greatness. These attributes were to be more amply demonstrated during the tragedy of the next few hours.

It is fitting that at this Easter season we should look again at some of these characteristics for which He, Jesus Christ, set the pattern for all time. What were some of the qualities that made Him great?

Among them, the *power to endure* set Christ apart.

(For Course 17, lesson of June 4, “Mission of Jesus Christ”; and for all Easter lessons.)

Brought before Pilate after a night without sleep, having had no food since the previous evening, and being under conditions of severe nervous strain, He remained calm and composed. In keeping with the harsh Roman law, He was brutally scourged as a prelude to crucifixion. On Calvary, huge nails were driven through tender tissues, severing tendons and tearing flesh in hands and feet, to secure Him to the cross. And He hung there for several hours, the weight of His body supported in this barbarous fashion, enduring all the pain incident to this hideous method of execution until merciful death came to meet Him.

He showed great endurance! Closely connected with endurance are the virtues of *self-control* and *patience*, so infinitely difficult of achievement.

He was haled in bonds before an illegally-constituted court of the Sanhedrin. There He was subjected to questioning, abuse, mockery, and physical violence. Taken before King Herod, He refused to reply to the presumptuous questions of that lustful monarch and was mocked, ridiculed, and subjected to other indignities. In Pilate's palace, He was made the plaything of half-savage soldiery. And on the cross, as He hung in anguish, He was forced to listen to the ridicule of His murderers, who taunted Him to come down from the cross if He would prove His divine origin — tempted Him, in other words, to do what He had complete power to do.

Jesus bore all this provocation without complaint and without losing any of His inner composure and strength.

There is no greatness without *courage*.

Christ said to Pilate when the latter reminded Him of the Roman power: “. . . Thou couldest have no power at all against me, except it were given thee from above: . . .” (John 19:11.) He refused the narcotic drink offered on Calvary, the drink which would have dulled the senses, deadened the nerves, and relieved the pain—the pain He knew He must suffer. He had complete power to end His sufferings, to come down from the cross—yet, because of His love for God's children, He did not use that power.

Consider the implications of that cry from the heart, “. . . My God, my God, why hast thou forsaken me?” (Matthew 27:46.) This seems to indicate that, at that critical time, the nature of His

sacrifice demanded that He be completely and absolutely alone; that He might be able, at a time still future, to say to His Father, "... I have overcome and have trodden the winepress alone, ..." (Doctrine and Covenants 76:107), and that He might be able, as life expired, to give that exultant, triumphant shout, "... It is finished: ..." (John 19:30.)

But the courageous often lack the gentler virtues. To Christ, *compassion and selflessness* were equally important with courage.

A crowd followed Him to Calvary, among them women who wept and sorrowed for Him. Thinking of the calamities impending for the city, He said, "... Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children."

In His own hour of trouble, He had words of comfort for one of His companions in affliction, the thief on the cross, who indicated some contrition for his sins: "... To day shalt thou be with me in paradise." (Luke 23:28, 43.)

His thought for His mother, given in a moment of dire personal distress and anguish, prompted Him to provide for her future. To her He said, "... Woman, behold thy son!" And to the beloved disciple: "... Behold thy mother! ..." (John 19:26, 27.)

His profound compassion and love are implicit in the prayer offered to His Father even for those who had laid sacrilegious hands on the Lord of All and extinguished, in a mortal sense, the Life and Light of the World—"... Father, forgive them; for they know not what they do. ..." (Luke 23:34.)

Of course, we venerate Christ because of His divine attributes. But, in the attributes we tend to think of as human, He stands supreme among men. Truly, our Lord and Saviour has been schooled in the hottest fires of mortality. He is supremely God partly because He was supremely Man. He was tough of spirit, resolute of purpose, inflexible of will—and yet gentle with it all.

We have been blessed with an understanding of the Saviour's life and mission in both its mortal and its divine aspects. Pilate did not realize the import of what he was saying those many years ago. But he nevertheless immortalized a phrase which continues to evoke thoughts of the highest and noblest ideals in life when he said—"... Behold the man!"



Complacency, Crime and "Feed My Sheep"



by General
Superintendent
George R. Hill

COMPLACENCY, the serene self-satisfaction with things as they are, is responsible for an increase in crime in the United States and also abroad wherever a similar complacent attitude exists.

J. Edgar Hoover, in *Uniform Crime Reports for the United States—1959*, reports as follows:

Crime volume continued unabated in 1959. Last year of the 50's registered a new all-time high with 69 per cent more crime than 1950 and 128 per cent over 1940. . .

Arrests of persons under 18 have doubled since a post-World War II low in 1948, while population of young people age 10 through 17 has increased by less than one half. . .

*With serious crime 128 per cent above 1940, and a further nine per cent increase in the first half of 1960, the one per cent rise from 1958 to 1959 is placed in proper perspective as one more point in the continued upward climb of crime.**
(See Table 1 below.)

This is not a pleasant picture. Something should be done about it. Somehow, we must jar loose the complacent feeling that, bad as the crime figures

(For Course 24, lesson of May 28, "Honesty"; for Course 17, lesson of July 2, "Sin", and of general interest.)
*J. Edgar Hoover, Federal Bureau of Investigation, *Uniform Crime Report—1959*; United States Government Printing Office, Washington, D. C.; pages 3, 4.

are, they do not apply to our ward, our town nor our state. How do we know?

Least any complacent U.S. citizens feel that their community, city or state is relatively free from crime (how we all wish it were so!), I have assembled the figures for the population in each of the 50 states of the USA and those for the rate of crime in each state. The figures are as follows:

State:	Total Population	Offenses per 100,000 Inhabitants
Alabama	3,244,386	730.5
Alaska	223,888	963.9
Arizona	1,282,405	1,500.2
Arkansas	1,772,428	558.9
California	15,530,973	1,635.8
Colorado	1,735,315	1,184.2
Connecticut	2,514,897	630.9
Delaware	443,158	869.2
Florida	4,890,001	1,386.0
Georgia	3,917,240	807.8
Hawaii	620,582	1,201.0
Idaho	663,006	657.6
Illinois	10,012,612	951.2
Indiana	4,637,005	775.9
Iowa	2,736,408	467.1
Kansas	2,161,421	630.0
Kentucky	3,012,051	751.9
Louisiana	3,230,932	702.0
Maine	964,235	478.6
Maryland	3,072,999	893.8
Massachusetts	5,114,558	708.1
Michigan	7,774,787	1,077.2
Minnesota	3,393,502	593.3
Mississippi	2,162,422	420.4
Missouri	4,273,174	1,018.8

Table 1. Index of Crime, United States, 1959²

Area	Population	Total	Murder and nonnegligent manslaughter	Forcible rape	Robbery	Aggra- vated Assault	Burglary	Larceny \$50 and over	Auto theft
United States Total.....	177,709,512	1,592,189	8,583	14,832	71,535	119,614	685,862	403,426	288,337
Rate per 100,000 inhabitants		896.0	4.8	8.3	40.3	67.3	385.9	227.0	162.3
Standard Metropolitan Statistical Areas	110,245,530								
Rate per 100,000 inhabitants		1,139.8	4.6	9.8	57.0	81.7	474.2	291.0	221.5
Other Cities	24,596,359								
Rate per 100,000 inhabitants		673.1	3.6	3.7	15.2	45.1	328.4	172.1	104.9
Rural	42,867,623								
Rate per 100,000 inhabitants		396.7	6.2	7.1	11.6	43.0	192.1	93.9	42.8

²Uniform Crime Reports for the United States—1959; page 33.

Montana	668,022	863.7
Nebraska	1,398,875	448.3
Nevada	281,348	1,915.8
New Hampshire	599,543	470.5
New Jersey	6,018,570	778.4
New Mexico	943,348	1,170.2
New York	16,596,507	962.6
North Carolina	4,523,651	652.9
North Dakota	626,976	336.9
Ohio	9,637,371	656.9
Oklahoma	2,900,513	863.2
Oregon	1,756,366	319.4
Pennsylvania	11,219,034	655.9
Rhode Island	845,019	1,058.2
South Carolina	2,358,251	772.0
South Dakota	676,738	597.7
Tennessee	3,531,809	821.5
Texas	9,503,035	1,026.9
Utah	883,066	827.1
Vermont	387,291	336.6
Virginia	3,898,778	768.3
Washington	2,824,144	958.0
West Virginia	1,847,082	456.8
Wisconsin	3,925,854	428.5
Wyoming	326,578	762.1 ³

According to the public press, the rise in crime is world-wide.

Crime, and particularly juvenile crime, is rampant: broken homes, homes without daily prayer, ease and speed of transportation, uncensored movies and television, blatant advertising, pornographic filth sent unsolicited through the mail, and world turmoil are among the causes.

In an editorial in the *Salt Lake Tribune*, Jan. 26, 1961, "We Can Put an End to Organized Crime," it states that "Robert F. Kennedy, new attorney general, announced a coordinated anti-crime drive with J. Edgar Hoover, director of the FBI, and Harry J. Anslinger, commissioner of narcotics." We commend Mr. Kennedy for his forthrightness and immediate tackling of this crime problem.

There are now stakes in most of the states of the Union, and the missions of the Church embrace all of the states. And Sunday Schools are held in all wards and branches. What can the Sunday

Schools of the Church of Jesus Christ of Latter-day Saints do toward reducing crime?

Four years ago, the Sunday School Convention had, as a fitting climax, a motion picture entitled, "Feed My Sheep." Probably most of you saw it. I have seen it 38 times, and I have been moved to tears each time as I have seen how Raymond Grant is activated and saved, probably from an otherwise inevitable life of crime by a seven-days-a-week Sunday School teacher, Sister Allen.

I should like to recommend that the film, "Feed My Sheep," be again shown at every stake preparation meeting, and that every member of the bishopric, the stake presidency, the high council, and the teacher training classes of the Church be specially invited to attend the showing. Then let us all take a hand in "bringing them in and in keeping them coming," by our friendliness, our greater dedication to preparing our Sunday School lessons, and in specifically planning something for each member to do.

In the instruction of the Master to Peter, three times repeated was "Feed my sheep," or "Feed my lambs." That command applies to everyone of us today as much as it did to Peter.

Remember that by means of double session we can comfortably house double the number of people now coming to single session Sunday Schools.

The average attendance in Sunday School is only 40 per cent of the membership of the entire Church. Let us so organize our enlistment program, and so follow it up with friendly, well-prepared teachers, that by the end of 1961 we will have an increase in Sunday School attendance of at least 5 per cent in each Sunday School in the Church. It is by setting goals and by working continuously to achieve them, that we may really meet the Master's command — "Feed my sheep."

• • •

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Mariane, Judith is from the Bountiful Ninth Ward, Bountiful Stake, all others are from the Bountiful First Ward, Bountiful Stake.
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An Obedient Child Is a Happy Child

by Edythe A. Unsworth*

LAWS, whether they be the laws of man or the laws of the Lord, cannot be ignored by children nor by adults. We must all obey the laws of nature if we are to stay well; we must obey traffic laws if we are to stay out of trouble on the roads; we must obey our parents if we want to become self-respecting citizens; and we must obey the laws of the Lord if we want to live a full and productive life.

Life is not long enough for everyone to learn or experience everything it has to offer. We all must learn many things from the experiences of others. How sad life would be if all children had to suffer severe burns to learn that fire is hot or suffer the agonies of serious injuries in an automobile accident to learn safety in crossing streets!

It is the privilege and the responsibility of parents to love their children and to protect them, as far as possible, from sickness and injury. These things can only be taught when children learn the difference between right and wrong, the difference between yes and no, and the difference between obedience and disobedience. Disobedience or wrongdoing must be punished by parents just the same as punishment comes to our bodies if we disobey the laws of health or safety.

Children must learn early in life that the family, the society, and the Lord have laws that must be obeyed. Obedience to these laws makes for happiness to self and family. It is the responsibility of children to obey parents and respect their teachings.

A disobedient child is an unhappy child whether he be 6 or 16. Happiness comes with understanding the difference between right and wrong, and

then by doing the right, with sensible limits having been set by adults. The happy child is the one who knows that those who love him set standards for him and expect him to live up to those standards. The child who can do what he pleases when he pleases is most unhappy. To get some attention, he rebels against home and society.

To make sound decisions, children must be shown what is right and what is wrong and must be led by the adults who guide their lives. Parents cannot always be present to lead children along the right path. They must teach the very young child to think for himself and to make decisions. It is not enough to say that certain things cannot be done, or to say "no" without a reason. Explanations must be given to young children as well as to older children so that they will be able to make judgments for themselves as they are growing up.

As one moves from childhood to young adulthood, the need for laws and obedience to them takes on a different meaning. Parents seem to know less, and young adults think they know more. Love of parents is a natural thing in young children. Children love their parents, and they should expect to receive love in return.

The love children have for their parents gradually grows to include respect for them and obedience to their expectations. Obedience, like love and respect, is something that must be learned by children and *earned* by adults. Age alone cannot demand obedience nor respect. The adult must show by his maturity and his reactions to all situations that he is entitled to the respect and obedience he expects from children and other adults. The extent to which the adults in a child's life have shown him love and respect is the extent to which that child will show obedience and respect to adults as he grows older.

(For Course 3, lesson of June 25, "The Lord Has Given Us Laws"; and for Course 13, lesson of May 21, "Obedience.")
*Sister Unsworth is supervisor of elementary education for the Salt Lake City Board of Education. She received her B.S. and M.S. degrees from the University of Utah.





OT29



OT24



OT27



OT28





POSTE
WINGED
VIRGIL
HERE



OT25



OT31



OT26



OT30

kinds of musick, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up: And whoso falleth not down and worshippeth shall the same hour be cast into the midst of a burning fiery furnace. (Daniel 3:4-6.) [End of Scene I.]

With such an order from the king, the people were afraid not to do as he said. Most of them, therefore, "... fell down and worshipped the golden image that Nebuchadnezzar the king had set up..." Daniel and his friends did not bow to the image, however. They could not obey both God and King Nebuchadnezzar, and they chose to obey God.

When some of the people saw that Shadrach, Meshach, and Abed-nego did not bow down to worship the golden image, they went to the king about it. [End of Scene II.]

Then they told him that Shadrach, Meshach and Abed-nego, who were in charge of the affairs of the province of Babylon, did not worship the golden image as the king had ordered.

When King Nebuchadnezzar heard this, he was very angry. He commanded that Shadrach, Meshach and Abed-nego be brought before him.

As these three young men stood before him, the king said, "... Is it true, O Shadrach, Meshach, and Abed-nego, ..." that you do not "serve my gods, nor worship the golden image which I have set up?" He then reminded them of his command that they should "... fall down and worship the image ..." every time they heard music, for "... if ye worship not [said the king], ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands?"

But Shadrach, Meshach and Abed-nego were not afraid. They knew that they were doing the right thing. With full knowledge and faith that God would bless and protect them, they told the king, "... our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king." They also told him, "... we will not serve thy gods, nor worship the golden image which thou hast set up."

When King Nebuchadnezzar heard this, he was more angry than ever. He was so angry that he "... commanded that they should heat the furnace ... seven times more than it was wont to be [was usually] heated." [End of Scene III.] Then he "... commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace." This they did.

As King Nebuchadnezzar watched, he saw something which he could hardly believe. In surprise he "... said unto his counsellors [wise men], Did not we cast three men bound into the midst of



They Refused to Worship Idols

by Marie F. Felt

IN the land of Babylon where Daniel and his friends, Shadrach, Meshach and Abed-nego lived, King Nebuchadnezzar and his people worshiped idols made of wood, stone or metal. They had not been blessed, as Daniel and his friends had, to know that God could and did hear and answer prayers; that He would bless and protect those who obeyed His commandments.

Because he knew no better, King Nebuchadnezzar "... made an image of gold, whose height was three-score [three times twenty] cubits [a cubit was about 20 inches], and the breadth thereof six cubits: ..." When the image was completed, "... he set it up in the plain of Dura, in the province of Babylon." In order that they would know what he wanted them to do, he had all of "... the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, ..." come to the dedication of the image. (Daniel 3:1, 2.)

When all of these important people were gathered together before the image, a herald (who is a royal messenger) came and called out to them the command of the king. He said:

... To you it is commanded, O people, nations, and languages, That at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer [musical instruments then in use], and all

(For Course 5, lesson of April 30, "Blessings Come to Those Humble and Teachable"; and for home use.)

the fire? They answered and said unto the king, True, O king." (Daniel 3:7-24.)

Then the king in his great surprise spoke again. He said:

... Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the ... fourth is like the Son of God.

Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake, and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego, came forth of the midst of the fire.

And the princes, governors, and captains, and the king's counsellors, ... saw these men [Shadrach, Meshach, and Abed-nego], upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire had passed on them. (Daniel 3:25-27.)

God had blessed and protected them as they had known that He would.

Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants that trusted in him, ... that they might not serve nor worship any god, except their own God. (Daniel 3:28.)

He then sent out a decree to the people who lived in his country. In it he told them that anyone who spoke anything against the God of Shadrach, Meshach, and Abed-nego should be punished, "... because there is no other God that can deliver after this sort." (Daniel 3:29.) Now he knew that the God whom Shadrach, Meshach, and Abed-nego worshipped was greater and more powerful than any god he had ever known. [End of Scene IV.]

How to Present the Groove Board Story

Characters and Props Needed for this Presentation Are:

- Shadrach. (OT24.)
- Meshach. (OT25.)
- Abed-nego. (OT26.)
- King Nebuchadnezzar standing. (OT27.)
- King Nebuchadnezzar sitting on his throne. (OT28.)
- Large golden image or idol. (OT29.)
- People representing the princes, governors, captains, judges, treasurers, counsellors, sheriffs, and all the rulers of the provinces. (OT30.)

¹Adapted by permission from *Sacred Stories for Children*, Marie F. Felt, 1954 edition; Salt Lake City, Utah.

Three friends of King Nebuchadnezzar telling him that Shadrach, Meshach, and Abed-nego will not bow down to the idol. (OT31.)

The fiery furnace large enough so that the faces of the three Hebrew boys and the Son of God can be seen inside by those looking into it. (Make a large bonfire.)

A scroll upon which the decree has been written. (OT32.) This could be held in the hand of Nebuchadnezzar.

Suggested Scenes:

Scene I:

Scenery: A backdrop of blue sky and the plains of Dura. For the plains of Dura, use sand-colored paper or flannel mounted on cardboard. Place this so that it indicates flat country.

Action: As the first paragraph is given by way of introduction, place on the groove board the blue sky and the flat land as described. Next, place on it the large, golden image. (OT29.)

As you tell about who the king has commanded to be there, place the group (OT30) on the groove board. When all are assembled before the golden image (OT29), facing the king (OT27) who is talking, the king reads his decree from a scroll.

Scene II:

Scenery: Same as Scene I, without King Nebuchadnezzar.

Action: Music as specified is played. All the people (OT30) bow down to the idol (OT29), except Shadrach (OT24), Meshach (OT25), and Abed-nego. (OT26). This is noted by some people (OT31) who leave to tell the king.

Scene III:

Scenery: A room in the king's palace. The king is seen seated on his throne. (OT28.)

Action: Three people (OT31) enter to tell of the disobedience of the three young Hebrew men. The king (OT28) sends for the Hebrews. They enter (OT24-26) and admit that they did not bow down before the idol. The king orders them to be thrown into the fiery furnace.

Scene IV:

Scenery: A large fire.

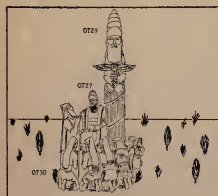
Action: Large men, servants of King Nebuchadnezzar, bind Shadrach (OT24), Meshach (OT25), and Abed-nego (OT26) and throw them into the furnace.

The king then praises the God of the three Hebrews and orders everyone to speak only good of the God who was so wise and powerful that He could protect these boys from the fiery furnace.

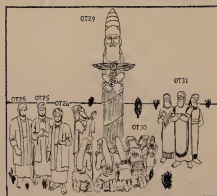
How to Make a Groove Board

The groove board may be made of plywood or other light wood about ¾ inch thick and of convenient size and shape. Cutting with a table saw, make the grooves about 1/12 to ¼ inch wide and about ½ inch deep. The grooves may be cut in several ways: they may run from side to side, and/or they may run diagonally.

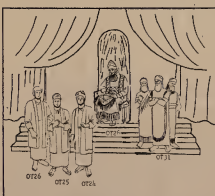
Suggested Scene Staging



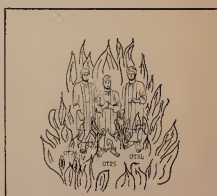
Scene I



Scene II



Scene III



Scene IV

Children Learn to Worship

Organize yourselves; prepare every needful thing; and establish a house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God.
—Doctrine and Covenants 88:119.

THE clean, cheerful, and appropriately arranged Junior Sunday School chapel bore evidence that Superintendent Jones and the officers and teachers of the Fourth Ward Junior Sunday School, along with other ward members, gave attention to the physical surroundings in which the 110 young children of the ward would worship this Sunday morning.

Janet Brown's mother smilingly said good-by to the half dozen children who had arrived before the close of prayer meeting and for whom she had been responsible until the arrival of the Junior Sunday School officers and teachers. The children quietly moved to their various class benches and were quieted by their teachers, some of whom had made a final check on their classroom before entering the Junior Sunday School chapel.

Brother Wade, counselor to Bishop Smith, joined Sister Watkins and Superintendent Jones in the foyer in greeting children who were now arriving in great numbers.

"Yes, I know you have a poem to say this morning."

"Aren't you a new boy in our Sunday School?"

"We have missed you, Jack."

And many other softly spoken comments could be heard.

The room was almost filled with children seated, walking toward

their class groups, or removing wraps, when the member of the bishopric and the superintendent quietly took their places on the stand. The prelude strains told all that the hour of worship had arrived. There was a quiet coming-together of the congregation in spirit and feeling.

As the Junior Sunday School coordinator accepted leadership in carrying the children through each carefully planned phase of the service, each officer and teacher was concerned with worship in two ways. First he was observing the Sabbath in prayer, thought, song, and partaking of the sacrament; he was also helping *children* participate in the service. Example and guidance are both powerful teaching forces.

How could those parents present and other adults determine the depth of spiritual feeling felt by the children? The following suggests a guide.

(a) Facial expression reveals thought and emotion. Is there an interested look on the child's face? Are his eyes watching, his ears listening?

(b) A relaxed body posture is evidence of sustained interest and attention. Does the child appear comfortable? Are his hands and arms in a natural position? Is his sitting relatively quiet?

(c) Active participation is a strong determinant of learning and attention. Is the child active-

ly listening? Is he ready to participate in the "amen" at the close of the prayers, repeat the sacrament gem, partake of the sacrament, join in song?

(d) Does his natural behavior toward other children and the officers and teachers of the Sunday School indicate his awareness that this is the Sabbath and that he is in the House of the Lord?

(e) Can he recall the events of the worship service? Does he apply the thoughts and feelings he had there in class conversation? In home talk? In casual remarks of his play?

The above are questions which all who have responsibility for the spiritual development of children should consistently ask.

These questions also imply the nature of leadership which inspires worship.

"The spirit of the Lord enters places prepared to receive it." Junior Sunday School officers and teachers can create any atmosphere in the worship service they want, providing they want it as a group, and plan and work for it. This joyous work recognizes that worship grows in an organized environment, which includes: a suitable place to meet; warm, understanding teachers; a friendly welcome; prayers that are thoughtful and sincere; sacred songs that inspire; a sacrament service that invites deep feelings of reverence. —Eva May Green.



Crime at Flood Tide

Editor's Note: This is the title of an editorial by Emma Kidd Hulburt in *The Union Signal*.¹ It is well worth reading and pondering.

Also read the editorial, "Complacency, Crime, and 'Feed My Sheep,'" page 124 of this issue.

—General Superintendent
George R. Hill.

Thousands of persons spend their lives paying homage to the propagandist who first announced to the world, "What you don't know won't hurt you." Nothing can be further from the truth. *Not to know* means ignorance, and ignorance is the most dangerous force in the world.

The child's ignorance of the action of fire can burn him to death. What he does not know about water can drown him. Ignorance of the law can make violators of the best-intentioned persons. Ignorance of the nature of alcohol is responsible for incalculable tragedies to youth through the example of adults. There is no end of cases where ignorance not only hurts but ruins.

Some individuals consider it almost criminal for newspapers to report crimes. A few are so determined to be ignorant of dangers around them that they actually refuse to read the news. But even those who refuse to read are compelled to listen; crime has increased to such gigantic proportions that it automatically lifts our heads from the sand.

The most horrible of all crimes are sex crimes. Because of their very ugliness, they often go unreported.

How many sex criminals are loose on the streets of Chicago?

¹Reprinted by permission from *The Union Signal*, for Jan. 14, 1961; page 3.

Jack Mabley's column in Chicago's *Daily News*, November 29 and 30, asks and attempts to answer that question. Officials in the best position to know, Mr. Mabley reports, refuse to hazard an estimate.

He spent three days interviewing officials and examining arrest conviction records. Basing his estimate on the state's attorney's sex bureau report for a recent typical year, he suggests what he considers a conservative number —14,000.

Some are feeble-minded. Some are mental cases returned to society before being cured. Others have served terms in penal institutions. Whatever their backgrounds, all need help, and women and children need protection from them. But practically nothing is being done about it. True, a small per cent of the offenders are locked up for a short time for punishment and given 25 cents upon being released, Mr. Mabley says. Basic handling of the problem, he points out, does not differ greatly from methods handed down by our forefathers. Is it any wonder they become repeaters?

The picture is very black. Our mental institutions are crowded to tragic proportions. Not enough doctors or nurses even to begin the job of rehabilitation. Yet the only hope — for themselves and society — is in isolating sex criminals. Not in cooped-up city walls, but in the open country where they are forced to work while being treated. But laws will have

to be changed and that takes time. While we wait to begin, the problem increases and tragedies multiply.

Where is the money coming from? That is the big question. But where does money come from to investigate crimes? To try criminals? When we wait till the crime is big enough, we find a way to house, to clothe, to feed the criminal. What we spend to punish one crime, if used soon enough, could prevent many crimes.

These particular figures refer to Chicago. And Chicago has the "added hazard . . . of having the recent murderers of seven children among the criminals at large." But every big city has its quota of sex criminals running loose, Mr. Mabley points out. No place is safe. Small towns and rural areas are too near the stolen car carrying the criminal "tourist." And juvenile crime is increasing in rural America at even a higher proportional rate than in cities, according to various reports.

If America would save itself from the moral jungle of the Dark Ages, it must go into action against this horrible problem. Once aroused to the need, citizens would find ways and means. Even at the sacrifice of a few wonderful super highways! And might we not better build first a safe foundation for our feet on this topsy-turvy world than to spend so much exploring space to find other worlds to "mess up"? What we do not know — and what we do not do — does hurt us.

Answers to Your Questions

Who Should Sing the Sacramental Hymn?

Q. Should the hymn preceding the sacrament be sung by the congregation?

—*Salmon River Stake.*

A. It is recommended that a hymn appropriate to the spirit and meaning of the sacrament be sung by the congregation as a part of the sacrament service.

May Visual Aids Supplement Sacrament Gem?

Q. May retold stories, flannelboards or other visual aids be used in place of or after the sacrament gem and during the passing of the sacrament in Junior Sunday School?

A. No. The sacrament gem should be rehearsed in the classes, and the leader of the sacrament gem should practice saying it until he has it well in mind. Nothing should detract from the silent devotion during the blessing and passing of the sacrament. (See *The Sunday School Handbook*; page 32; and *Policies and Procedures for Junior Sunday School Worship*; pages 21, 22.)

Memorized Recitations

COURSE No. 7 for June 4, 1961

To be memorized by students in Course No. 7 during April and May, and recited in the worship service June 4 (taken from Course No. 7, *History of the Church for Children*):

"Let not your heart be troubled: ye believe in God, believe also in me."

—*John 14:1.*

COURSE No. 13 for June 4, 1961

To be memorized by students in Course No. 13 during April and May, and recited in the worship service June 4 (taken from Course No. 13, *Principles of the Restored Church at Work*):

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it."

—*Mark 8:35.*

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HUGH B. BROWN, Adviser to the General Board.

NOTICES

Library Clinic

A library clinic for librarians and others who are interested in recommended library procedures will be held Friday, Apr. 7, 1961, at the Hotel Utah Motor Lodge, just west of Temple Square in Salt Lake City. Two-hour sessions are scheduled at 2 p.m. and 7 p.m. The clinic will be arranged in five divisions covering five different subjects, and each division will be held separately for the two hours.

To ensure accommodations for this clinic, send reservations immediately to General Secretary Richard E. Folland, Deseret Sunday School Union, 50 North Main, Salt Lake City 11, Utah. —*R.E.F.*

Sunday School Conference

The real purpose of worship is the theme of the Sunday School Semi-annual Conference to be held Sunday evening, April 9, at 7 p.m., in the Salt Lake Tabernacle. Four tableaux depicting the importance of worship in the lives of different persons under varied circumstances will highlight the program.

President S. Dilworth Young of the First Council of the Seventy will be the main conference speaker; and music will be furnished by the string group of Dr. Jay E. Welch. —*Willis S. Peterson.*

Life of Christ Pictures Available

Reprints of the beautiful 1960 *Instructor* center spread pictures on the life of Christ, by Carl Bloch, are now available in individual sets.

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Coming Events

Apr. 6, 8 and 9, 1961
Annual General Conference

Apr. 9, 1961
Semi-annual
Sunday School Conference

Apr. 2, 1961
Easter Sunday

May 14, 1961
Mother's Day

June 11, 1961

"Bring-a-Friend" Sunday

The Spirit Giveth Life

by Leland H. Monson

THE theme of this year's Sunday School convention is taken from Paul's instructions to the Corinthian saints. It reads: "The spirit giveth life." This theme should be especially helpful to our worship services in the Sunday School, many of which are now formal and mechanical rather than life-giving and spiritual.

The purpose of a good worship service, of course, is to direct the mind away from lesser things and to focus it upon the Supreme Being. Focusing the mind on the Supreme Being leads the individual to a source of power outside himself that can help him to correct the wrong that is in him. In a good worship service, an individual can tap reservoirs of spiritual power which may otherwise be closed to him. A well-prepared and well-conducted worship service can lead the individual to commit himself to God and to God's will concerning him.

The heaven of Christ's spirit can make any worship service a source of great power. It was Jesus who said:

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me.

I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing.

If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. (John 15:4, 6.)

Without the Spirit, the worship service becomes a withering branch unable to bear the fruit of the Spirit.

Controlling the outward behavior of a group is a means of creating an environment in which one can worship, but it certainly is no guarantee that he will worship. On the other hand, without a climate in which worship can take place, he will find it difficult to focus his mind upon Christ and His service to mankind.

To an individual who brings to Church his

(Of interest to all Gospel teachers.)

Teacher Improvement Lesson,
Monthly Preparation Meeting, June, 1961

anger, his hate, his revenge, his jealousy, his fear, his greed for an abundance of material things, or his lust for fame and power, true worship is impossible. All too frequently the heart and soul of the worshiper are so out of tune, so occupied with the symbols of materialism, that they are insensitive to the spiritual realities that give worship its real meaning and power. That is perhaps why Jesus said:

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. (Matthew 5: 23, 24.)

True worship cannot take place until the mind and the heart are filled with brotherly love for all mankind, regardless of color, creed, or political affiliation. An endeavor to create such a heart and mind is the responsibility of the individual before he comes to Church. Then, too, worship will not be possible until he learns to meditate on the Master, until he looks upon Him with reverence, with wonder, with awe, and with love. A firm testimony that Jesus is the Only Begotten Son of God in the flesh, that He is a divine Being possessed of infinite power, is a prerequisite to successful worship.

Worship will be engaged in when one feels that it strengthens him. As he becomes aware that during periods of meditation on the Master he can tap sources of power not available otherwise, then he will worship.

One's inner resources should be rich enough to make him realize that his talents are gifts from God and that "a full use of them is possible only as they are enriched and directed by the spirit." The Lord, speaking through Joseph Smith, calls attention to the enriching power of the Spirit:

... The light which shineth, which giveth you light, is through him who enlighteneth your eyes, which is the same light that quickeneth your understandings;

Which light proceedeth forth from the presence of God to fill the immensity of space—...

If your eye be single to my glory, your whole bodies shall be filled with light, and there shall be no darkness in you; and that body which is filled with light COMPREHENDETH ALL THINGS. (Doctrine and Covenants 88:11, 12, 67.)¹

Besides enlightening the mind, the Spirit has a transforming power. It eases the burdens of life, it brings succor from sorrow, it erases our fears and anxieties, it increases the likelihood that we

¹Capitalized phrase indicated by author for emphasis.

shall let the Gospel activate our lives and it strengthens our faith in God. These are resources that are available to anyone who can tap divine power through genuine worship.

To infuse the worship service with the Spirit and make available these sources of power, we must take two steps: (1) we must help Church attenders to bring a rich and fruitful inner life to the services; and (2) we must maintain order by developing a program that inspires reverence.

The rich and fruitful inner life is created in the home, in the school, and in classes in the Sunday School. An able Sunday School superintendent works through all of these institutions, and others, to create faith in God and reverence for Him.

To develop a program that inspires reverence, a superintendency and faculty have the responsibility of teaching people to pray with the Spirit and to pray with the understanding. They must

also urge the organist and chorister to conduct the singing in such a manner that those present will sing with the Spirit and sing with the understanding. They must train their congregation to focus their minds on Jesus and the plan of salvation during the recital of the sacramental prayers and the passing of the sacrament. Mind wandering nullifies the power that this sacred ordinance can have upon us. This sacramental period can and should help us to renew our covenants with God and to strengthen our faith in Jesus as the Redeemer of the world.

Making our worship services something more than a withering branch by developing our inner reserves of spiritual power and by infusing each part of the program with the Spirit is the duty of every Sunday School officer and teacher. The Church service should become a letter "written with the spirit of the living God."

WHAT STANDARDS GOVERN YOUR CHOICES?

(Concluded from page 115.)

I had never seen this Negro before. But here I was with all these people watching me and anxious for me to carry out the command. I felt the beating hearts — my own and all the rest — responding to the tragic urgency of this moment. I hesitated; but then blinded by emotion and the desire to have the approval of the mob, I kicked the horse. The Negro met his death."

There was a long pause, but finally my friend continued.

"The next day, Creighton, we discovered that we had lynched an innocent human being. This Negro had had nothing to do with the alleged crime. I won't bother you with all the subsequent events following our discovery. There's only one thing I want to tell you. For 65 years I have tried to find peace. I have wished in the agony of my soul that at that moment when the mob took me with them and I found myself by the side of that horse, I had had the ability and courage to live my life as my conscience dictated. I wish that the plaudits of the crowd had not meant more to me than devotion to what I knew was right and which would bring me not just a temporary satisfaction, but lasting joy. I wish I had known that a diamond is of greater value than its glass imitation.

"But from the agony I have suffered, I have learned many things. I have learned that, in a way, it is possible for a man to have several consciences. He may have one that guides his behavior when he is with the gang. He wants status with them, so he sometimes does things of which he knows his parents would not approve. He may

have another one when he is grown and becomes a member of an occupational group. 'This is business,' he says, or 'that's the responsibility of the union, not my responsibility.' As a member of the social set, he may have still another conscience. Of course these various standards of behavior may be different from the standards that govern his behavior at home or on Sunday in his church. But such a man learns to compartmentalize his consciences. He has one standard for this group, another for that.

"The lynching taught me I couldn't live my life with several consciences. In the years since then, I have tried to have just one. To make a long story short, I solved my problem by asking myself, when presented with the various experiences of life, this question: 'How would the Saviour behave under these circumstances?' It has not been easy to answer this question. It has meant a lot of study and reflection about His teachings. Above all, it has meant an earnest effort to live them.

"But the joy I have known cannot be described. I found that every day presents opportunities for representing Him well: as a husband, as a parent, as a teacher and as an administrator. Had I had this understanding when I stood by the horse, it would not have been difficult to make the decision. If one must choose, to have status with *Him* is the greatest status one can know."

Even at our final meeting, he had been a great teacher. With tears in my eyes, I clasped his hand and said good-by. Two months later, I received a telegram. He had died of a heart attack. But no man that I have known will ever more truly *live* than he.

"O God, the Eternal Father"



Senior Sunday School Hymn for the Month of June

"O God, the Eternal Father"; author, William W. Phelps; composer, Felix Mendelssohn; *Hymns—Church of Jesus Christ of Latter-day Saints*, No. 125.

If hymns can be graded as to degree of sacredness, then this one is clearly one of the most sacred in our hymnbooks, it being, in part, a poetic paraphrase of the prayer spoken at the sacrament table. This prayer, as we know, was specially given by revelation to the Prophet Joseph Smith.

Lest even one person sing this hymn thoughtlessly, we should all be reminded by the chorister that we are addressing our Father on His heavenly throne. (Such a reminder should only be given, as a kind of instruction, at the hymn practice time.)

When singing this hymn, we are making a request for blessings upon the bread and water which are before us as emblems of the body and blood of our Lord. There is also an earnest request that our sins be remitted and that we may always have His Spirit to make our hearts as one.

This hymn, then, is a sacred strain. Do we need to sing it softly, whispering to the Lord? No! Instead, encourage the people to sing medium loud, *mezzo-forte*. Let our song be heard before His presence. Let it come from a full heart, a full voice, and a full faith.

William W. Phelps wrote some of our finest hymns: "The Spirit of God Like a Fire Is Burn-

ing," "Redeemer of Israel," "Praise to the Man," "Gently Raise the Sacred Strain," "Now Let Us Rejoice," and several others.

The recommended *tempo* is good, though it may appear somewhat slow to some choristers. The metronome indication gives 69 quarter notes per minute, which equals about 12 beats per each 10 seconds, or six per each five seconds by the second hand on a watch.

Remember that hymns are addressed to Deity and not to the chorister. The chorister will do well to remind us of this fact occasionally.

The tune was written by that "prince of composers," Felix Mendelssohn, who intended it for choir singing. For this reason, it is set rather too high in pitch when sung by everyone in the congregation. Shall we try it in the key of C, with everyone singing the melody, and see how we get along? We would be pleased to hear from our choristers as to their experience in singing this beautiful hymn in a more comfortable range.

Do you see that there is not even the slightest rest shown in the music? Did Mendelssohn intend that we should not even breathe when we sing this? No, indeed; he intended that a good breath should be taken at the end of each line and a short catch breath in the middle of each line. People will do this quite naturally, if the chorister will allow them to do so.

—Alexander Schreiner.

June Sacrament Gems

Organ Music to Accompany June Sacrament Gems

FOR SENIOR SUNDAY SCHOOL

Jesus said:

"Let not your heart be troubled,
neither let it be afraid."¹

FOR JUNIOR SUNDAY SCHOOL

"Trust in the Lord, and do
good."²

¹John 14:27.
²Psalms 37:3.

Slow

TRACY Y. CANNON

Junior Sunday School Hymn for the Month of June

"God Our Father Made the Night"; *The Children Sing*, No. 170.

Our Heavenly Father directed the creation of the lovely world

in which we live. We know that His glory is manifest everywhere. Little children are enchanted by the light of the moon and the glow of the stars by night. The

sun brightens their day as they hear the birds chirping in the trees. All of these our Heavenly Father has caused to be created for us. He has given a law by which all things move in their times and seasons:

O GOD, THE ETERNAL FATHER

W. W. PHELPS

FELIX MENDELSSOHN

♩ = 69

1 2 3 4 3 1 1 2 5 5 5 5 2 1 3

1 1 1 2 2 2 2 1 2 2 1 2 1 2

1 1 4 1 2 1 1 1 1 1 1 1 1 1 3

1 1 1 2 2 2 1 2 2 2 1 1 2 3

The earth rolls upon her wings, and the sun giveth his light by day, and the moon giveth her light by night, and the stars also give their light, as they roll upon their wings in their glory, in the midst of the power of God. (Doctrine and Covenants 88:45.)

To the Chorister:

"God Our Father Made the Night" is a song children will enjoy learning because they are familiar with all the words of the text. They love to see the moon and stars by night and hear and see the birds as they flit about on a sunny day.

The song has a nice melody and should be sung in unison. Sing it at a moderate *tempo* and with good enunciation of the words.

To the Organist:

The music is simple and has an accompaniment in the left hand that supports a beautiful little melody in the right hand. There are many step-wise progressions. The top notes of the right hand carry the melody all the way through except for the last measure. In that measure, the melody notes are the lower notes, with stems going up in the music.

—Florence S. Allen.

Keep God's House in Order

by Addie J. Gilmore

Behold, mine house is a house of order, saith the Lord God, and not a house of confusion.

—Doctrine and Covenants 132:8.

SUNDAY School was over. The children had gone home.

In the quiet of the Junior Sunday School chapel sat the coordinator, the organist, and the chorister, planning the music for the next Sunday's service.

"My!" exclaimed the chorister. "What a whirlwind of confusion came in with the late children this morning."

"Yes," replied the coordinator, "and how agitated Jimmy and Elizabeth seemed to be — constantly and vigorously whispering to everyone around them. Obviously something had happened to excite them, as well as to make them late."

"Just as I said," resumed the chorister. "Just as though the wind with its blustering, hustling pressure and speed had created this atmosphere for them."

"I wonder," she queried, "could there be such a thing as a windy morning in a home?"

Before anyone ventured an answer, the door of the chapel opened, and Jimmy's and Elizabeth's mother approached the three.

"I hope my late children were not too distracted in Sunday School this morning," she said softly. "So many unexpected things can happen."

"For example, yesterday Jimmy came home

morning — out on the patio — everyone was late for Sunday School."

"Thank you so much for coming in," said the coordinator. "This has helped us to understand why Jimmy and Elizabeth were so excited this morning."

"We are trying so hard," she continued, "to create a calm, peaceful atmosphere for the children. As they feel this spirit of reverence, they can truly learn to worship."

"Next Sunday will be different," said the children's mother. "We're going to plan and prepare on Saturday." And she quietly left the chapel.

"You see," said the chorister nodding her head, "planning and preparing on Saturday or even Thursday or Friday is important if the children are to come to Sunday School calm and relaxed. Everything *must* be ready."

"President Brigham Young once said:

"It is written in the book (the Bible) that the Sabbath was made for man. It is a blessing to him.

"As little labor as possible should be done upon that day; it should be set apart as a day of rest, to assemble together . . . presenting ourselves before the Lord, there to commemorate the death and sufferings of our Lord Jesus Christ."

"What an example of preparation I saw last night!" commented the organist. "I returned a music book to our ward librarian at her home. This home was humming with activity, and yet there was a feeling of tranquility and peace."

"This busy mother of seven, unruffled by cares or problems, had almost finished preparation for the Sunday meal. With the help of their wonderful father, each of the children was busy. The younger ones were shining their shoes, big sisters were setting the dining room table with the very best dishes, silver and glassware. This was for a special occasion — the Sabbath day."

"Lovely music was softly playing on the record player—hymns recorded by the Tabernacle Choir."

"Well," said the coordinator, "there just seems to be an inherent serenity in that home! Let's try very hard to help other families plan for and find this same spirit in their homes."

"And keep the feeling of whirlwinds out," emphasized the chorister, "for the Lord has said:

"Behold, mine house is a house of order, saith the Lord God, and not a house of confusion." (Doctrine and Covenants 132:8.)

—Arranged by John A. Widtsoe, *Discourses of Brigham Young*, 1925 edition; Deseret Book Company, Salt Lake City, Utah; page 235.



Scamper had Jimmy's lost shoe.

from a birthday party. He raced through the yard with Scamper, his dog; and who would have suspected that he'd lose a shoe? It was one of his new ones, of course. By the time we found it this

(For Course 1, lesson of June 25, "We Are Kind to Each Other at Sunday School," and lesson of April 30, "We Help within the Home"; for Course 1a, lesson of June 11, "We Go to Church"; for Course 3, lesson of July 30, "We Are Commanded to Be Reverent," and lesson of August 6, "We Keep the Sabbath Day Holy"; and for home use.)

SATURDAY PREPARATION LEADS TO A SUNDAY HOUSE OF ORDER



Father helps with Saturday preparation for the Sabbath day in many ways, one of which is cutting David's hair.



Mariane instructs David just how to shine her Sunday shoes. Stephen is studying his next Sunday School lesson.



Mariane and Juelle are on hand to help as Mother makes final preparations for a lovely Sunday afternoon meal.



Linda and Judith help to get ready for the Sunday meal by setting the table with Mother's very finest dishes.



The family, Church, and society are greatly benefited by the sanctity and unity of marriage joined under an eternal covenant. And the Gospel guides us to the realization that eternal marriage to the right mate and the building of a happy and stable family life are essential to the highest salvation.

Marriage and Religion, an Eternal Partnership

THE surest road to eternal joy is eternal marriage — the perfect union of marriage and of religion. Religion needs marriage for eternal fulfillment. And marriage needs religion to receive its richest blessing and its surest guarantee of its stability, security, satisfaction, success, and sacredness. The family, Church, and society are greatly benefited by the sanctity and unity of marriage joined under an eternal covenant.

The optimum solution of social problems requires the healthy and happy mutual feeding of two of life's greatest values: marriage and religion. Young people need the strength, insight, motivation, vision, courage and character which the eternal combination of religion with their marriage can alone provide. This is the road to eternal joy, to success, to satisfaction, and to maximum self-fulfillment. And it is the way, the sure way, to peace of mind, devotion and dedication to the most worthy and satisfying goals, to the fullest

health, to the happiest salvation, to the greatest achievements, to the highest altruism, and to the fullest development of the human potential.

Sound marriage blended with true religion nurtures dynamic health and promotes the basic welfare of all of God's children. Divorce is made unlikely and unthinkable. Selfless and joyous service are embodied in a full realization of the satisfaction derived from doing good and being good—from knowing through firsthand experience that the way to true greatness is through sincere service to God and to God's children, and through dependable devotion to the highest duty and opportunity: loving and serving your mate and family and thus the kingdom of God on earth throughout all time and eternity. Only thus may the greatest blessings, the highest achievements, the fullest satisfactions, the most permanent peace and joy be attained.

The complexities of modern life include multiple sins of omission and commission. Marriage without preparation leads to tension, disillusionment, mis-

(For Course 29, lesson of June 11, "Marriage for Eternity"; and for home use.)

ery, frustration, failure, heartache, confusion, social disorganization, delinquency, desertion, and divorce! Society spends millions of dollars trying to rehabilitate the human wrecks resulting from bad marriages, inadequate courtships, emotional immaturity, the barrenness of irreligion, lust, and errant sex behavior. Fantasies of farcical romance or blind leaps into love only increase the subsequent problems of married life.

Eternal marriage is the greatest blessing in the Gospel—the end and the means to achieving all other important blessings for each child of God, now and throughout eternity.

Religion is *devotion*—devotion to that which one considers to be divinely inspired. The Gospel guides us to the realization that eternal marriage is the right mate and the building of a happy and stable family life are essential to the highest salvation. Marriage satisfies the most intimate and meaningful needs of man. It is a union by which procreation provides children—eternal souls which are of the greatest worth in the sight of God and man.

Sixteen million persons divorced during the last 20 years in the United States dramatize eloquently the need to protect the future of young people and the families of America from the ravages of hasty and ill-advised marriages. Even more pitiable and socially destructive are the additional millions of marriages barren of joy, bereft of “togetherness,” and saturated with hostility because the spouses stay together legally but are disrupted and broken psychologically and spiritually. These countless broken homes spawn the wasting lives of juvenile delinquents; they produce discouraged problem children of every age.

Adherence to the true teachings of the Gospel is the best protection against such unhappiness and burden to our social world. The glory of God is intelligence. And the best welfare of His children requires that they live in the light of his highest revelation—eternal marriage. What a challenge for one to use his head before marriage, to live and learn what he is like, to know his needs, to control himself, and to love others sincerely and for righteous ends. What an inspiration to use prayer and work to seek his life's companion and partner for eternity. What a glorious opportunity to choose someone with whom to team forever—someone who will provide basically half of all the genetic potentialities and much of the social environment for all his descendants throughout eternity. Is not this momentous challenge worth many of his best years of study, searching, and prayer? He should seek the counsel and help of God

through prayer, of his family in loving communication and teaching, and of his friends and teachers who can contribute to his spiritual growth.

His first task is developmental—to become the kind of person who is worthy of a mate for all eternity. To develop the capacity of character to love and serve someone for always and forever; to be able to live fully by the marriage covenant by which he takes someone for better or for worse, for richer or poorer, for thinner or fatter, or bald-er, or whatever the future may bring, requires religious faith in the full meaning of marriage for eternity! Devotion to duty and service to spouse and society are soul-satisfying when one's life is organized with the knowledge of the blessings possible in a marriage for eternity. Lacking the insight into the Gospel and into the love of God and, thereby, of His children, one is likely to be fickle and follow his fancy of the moment.

The second task is equally as challenging and important as the first, but more enjoyable. It is the finding through dating and courting—but also through study, counseling, and prayer — of the person with whom one will link his destiny and develop his posterity. One cannot afford to marry immediately the first person with whom he fancies himself in love. He needs more study, exploration, discovery, experience, maturation of social relations, and spiritual values. He needs time to study himself and others—to seek wisdom by study, prayer, social experience, and learning. When one decision means so much and one has so long to live and learn, one must not wantonly waste the opportunity or gamble with his future happiness.

The essence of prayer is open-mindedness and “open-endedness.” One seeks a perfect solution for a problem from the source of goodness and truth and wisdom—his Heavenly Father, who wants one's best welfare, but leaves him free to seek it actively with faith and good works. The Lord stands ready to illumine one's mind with inspiration and conviction when one seeks His help sincerely, free from arbitrary fixations.

No single, better guide can one have for successful marriage than that two persons who want marriage for eternity, after sincerely seeking within the fullness of their social sources, find that they are best for each other in all ways in comparison with other possible pairs. When each can confirm his choice in private prayer and the two can jointly covenant to build their future together, the most needed higher blessing is to seal their love and their devotion at the altar of eternal marriage, under the hands of the Holy Priesthood, for time and eternity!

(Concluded on page 143.)

*Dr. Cannon is professor of sociology and social work at the University of Utah. He received his A.B. degree from the U. of U. in 1929, his M.A. from Brigham Young University in 1934, and his Ph.D. from the University of Chicago in 1938.



“Seek and ye shall find”

On a chartered air liner, 60 persons interested in genealogical research flew to the British Isles to search out information regarding their ancestors. A similar tour will be offered by BYU next summer.

On the north shore of the Firth of Forth, its green sloping down to the water's edge, stands the deserted shell of St. Bridget's Kirk. For centuries this church was the spiritual center of Dalgety parish, and to it my ancestors traveled on foot through sun and snow in all seasons of the year from the little mining village of Fordel Coaltown, some three miles distant, to attend church services. As I stood there in the ruins looking out at the almost illegible gravestones and pondering on the history of my family, I had a feeling of closeness to, and unity with, those dead ancestors; and I knew that our hearts were truly turned one to another, thus realizing the purpose of my trip to Scotland.

These poignant thoughts expressed by young Rose Mari Dunham as she stood with her family where their forebears had lived and died, were similarly repeated in the minds of 60 people who traveled together to Britain, spurred by the spirit of Elijah.

Rose Mari once again reflected the feelings of the group when she said,

I went on the 1960 Brigham Young University genealogical tour not only to do actual research, but also to learn more about the areas from which my people had come; because, to me, genealogy is not just a collection of names and dates, but the story of individuals and families as well. Therefore, the more that I can learn about my people, the closer I feel to them, and the better directed my research efforts become.

These dedicated travelers ranged in age from a 16-year-old girl, Alicia Foutz, to venerable Frank C. Taylor, 75-year-old grandson of President John Taylor.

The group crossed the Atlantic together in a chartered air liner. They felt a wonderful closeness while, as the engines warmed for take-off, one of the BYU professors directing the group requested a microphone from the startled captain and offered a prayer. He prayed for the Lord's protection over this flight and for guidance to those who were seeking genealogical information.

A Cheerful Spirit Yields Results

Some had traveled much farther than others in their search. Perhaps the tour's most unforgettable character was Sister Apikara Paewai from New Zealand. Sister Paewai cheered those who were homesick by her constant, positive spirit and happy countenance. She filled the group with delight by teaching them Maori dances, and she encouraged them in the difficult task of searching for their ancestors. Her colorful background and delightful personality so charmed the editors of the *Montrose Review* in Scotland that they ran a series of articles about her ancestral search. On September 8, the *Review* reported that:

Mrs. Paewai, who is of Maori extraction, has so far collected over 100 names connected with the St. Cyrus, Laurencekirk and Montrose areas. Up until yesterday, she had been unable to find the dates of birth of her two great-grandfathers. She was almost on the point of giving up her search through the archives in the sheriff's office, when she came across the will of a great-great-grandfather, William Walker, formerly of Nether Warburton, St. Cyrus. She was overjoyed at the find.

Before leaving Scotland, Sister Paewai found the information she sought regarding both great-grandfathers, but success in her own search was

not enough. Sister Paewai handed to an interviewer a note given to her by a Doctor Taylor in Salt Lake City. It read: "Anything about Sir James McKenzie or Donald Stewart McKenzie. Died 1937."

A rather surprised reporter replied: "A Mr. Donald McKenzie, former gardener at Dunnindald, married my aunt. He died in 1937."

Sister Paewai, left a widow, had to work hard to support and educate her family of four, who, back home in New Zealand, have followed her travels with great interest. Her love of family extends beyond the living. She has worked hard and sacrificed much for her forebears. Perhaps they have been following her travels with even greater interest from a home beyond.

Others in the group had made advance preparations before leaving, on the advice of the Genealogical Society advisers to the tour, Archibald Bennett, Frank Smith, and David Gardner. Rose Mari Dunham followed their suggestion and advertised in the *Dunfermline Press* to see if she could contact members of her family remaining in Fifehire. When she later visited the editor of this newspaper, he said:

"The results astounded me! Not only did letters come in, but several people even called the office or came in to offer their services to you when you came."

And when Sister Dunham went to visit these people, they welcomed her most royally and directed her to others for further information. As a result of these contacts, she located many distant relatives, received a book about Fordel, and even stimulated at least one person—the headmaster of a school in Dunfermline—to do research himself to extend his pedigree.

One Last Look

Young "Mike" Williams and her mother wrote letters to England before leaving Salt Lake City. The results were outstanding. One letter was sent to a Northampton newspaper telling of their proposed visit and stating the names in which they were interested. In response, 11 letters were waiting at the Montague Hotel in London, and one reached them later in Edinburgh. All but one contained valuable information. Their days in London were spent reading in the Public Records Office and searching the marriage records in Somerset House in order to locate the marriage date of some great-grandparents, which they had sought for many years. Ten minutes before closing time on their final day in London, tired and discouraged, they

waited to make a final inquiry of a busy official. While waiting, Michael took another large volume from the shelves and aimlessly opened it on the table. Hardly believing her eyes, she was stunned to see on the page that had fallen open the entry they had been seeking for so long. As a result, they learned their great-grandfather's name, and that he was a widower 50 years old, at the time of the marriage; they learned his birthplace, his residence at the time of marriage, his occupation, his father's name and their great-grandmother's father's name. Not realizing that their great-grandfather had married late in life, they had made all their previous searches through a period that was too early.

From their brief search in England, the Williams' brought home hundreds of names to work on and added eight names of grandparents to their pedigree chart. Many others had similar experiences and felt their faith rewarded and their testimonies strengthened.

From Tombstone to Tombstone

It was a dark and rainy day when Frank Taylor and members of his family traveled by car over winding roads through the lush green English countryside to the legendary lake region. Not far from famous Lake Windemere is Milnthorpe, where his grandfather, John Taylor, was born. Upon reaching Milnthorpe, pouring rain though it was, Frank Taylor walked through the streets talking to people he met; and he went from tombstone to tombstone in the ancient churchyard, thrilled with the spirit of Elijah and of his great forebear. Continuing through the "Vale of Eden" to Penrith, the next day he sought out the old Methodist church and stood in the pulpit where John Taylor must have preached as a young lay minister before leaving for Canada and being converted to the Church.

Return Trip—Next Year

Each of this group of 60 researchers felt his life richer for this look into the past. So successful was the experience, that the Travel-Study Department of Brigham Young University has decided to offer this program again next summer. Any who desire to visit the homes of their ancestors and search for their records may participate, with the help of BYU professors and the encouragement of trained genealogists.

As encouragement to all who would find their dead, these 60 "children" whose "hearts turned to their fathers" can now echo the words from the scriptures: ". . . seek, and ye shall find; . . ." (Matthew 7:7.)

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Ask, seek, knock . . . IN SEARCH OF TRUTH

by Oliver R. Smith

WHEN, in the early spring of 1820, the youthful Joseph Smith prayed to the Lord from a quiet grove on his father's farm, he was putting into practice some fundamental principles for seeking truth. With an earnest desire to know which of all the sects was right, he was taking the direct action advised by James, an ancient apostle:

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. (James 1:5.)

This invitation to "ask of God" became the creative sentence of the new dispensation, for it began the prophetic mission of this 14-year-old plowboy who became the Lord's instrument in restoring to mankind the Gospel of Jesus Christ.

The same principles of seeking truth from divine sources have been operative for all men on the earth in all ages of time. They are in effect today for all who will make use of them—whether young or old.

Three elements seem to be essential in this process. First, there must be a strong desire or motivation to seek the truth. Such a desire is an attribute of the contrite spirit of teachableness. It is a humble recognition of one's finite knowledge and one's need for light and truth from a higher source.

Teachableness is a universal characteristic of children who lack the self-pride that sometimes hinders the learning of their elders. The boy, Samuel, who was called of the Lord at Shiloh, and Mormon, the youthful Nephite prophet, are examples of those who received divine truth in their tender years.

The account written by Joseph Smith reflects the humble desire of his youthful spirit for wisdom at the time he read the words of James:

Never did any passage of scripture come with more power to the heart of man than this did at this time to mine. It seemed to enter with great force into every feeling of my heart. I reflected on it again and again, knowing that if any person needed wisdom from God, I did; for how to act I did not know, and unless I could get more wisdom than I then had, I would never know; . . . (Joseph Smith 2:12.)

A second essential in the process of seeking truth is faith.

The farewell exhortation of Moroni to future readers of the Book of Mormon makes clear

the need for coupling desire with faith in seeking truth from the Lord. He speaks of the element of desire as "real intent":

And when ye shall receive these things, I would exhort you that ye would ask God, the Eternal Father, in the name of Christ, if these things are not true; and if ye shall ask with a sincere heart, with real intent, having faith in Christ, he will manifest the truth of it unto you, by the power of the Holy Ghost. (Moroni 10:4.)

The third element which must be added to desire and faith in seeking truth is individual effort or action. James spoke of this element as "works," and made clear in his epistle to the saints that faith without works can accomplish nothing. (See James 2:14, 18-20.)

It is clear that throughout the life of Joseph Smith, the latter-day Prophet, his faith was accompanied by the "works" of diligent study and effort in seeking truth. From the time of the School of the Prophets in Kirtland, to the end of his life's mission in Nauvoo, he encouraged others to exert similar efforts.

This principle is illustrated by an experience of Oliver Cowdery, who, in contrast to the Prophet, attempted to translate without applying the necessary study. The Lord revealed to him, through Joseph:

And, behold, it is because that you did not continue as you commenced, when you began to translate, that I have taken away this privilege from you. Do not murmur, my son, for it is wisdom in me that I have dealt with you after this manner. Behold, you have not understood; you have supposed that I would give it unto you, when you took no thought save it was to ask me. But, behold, I say unto you, that YOU MUST STUDY IT OUT IN YOUR MIND; then you must ask me if it be right, and if it is right I will cause that your bosom shall burn within you; therefore, you shall feel that it is right. (Doctrine and Covenants 9:5-8.)

Seeking truth, then, is not a passive undertaking but one requiring active effort. The plums of truth will not fall into our laps while we repose under the tree; we must climb the branches if we would acquire them. It is only the active search which succeeds.

If we couple sincere desire with humility and faith, and add to these elements the necessary effort through our own works, we can gain the sought-after prize of truth. The promise that we may find it is given in the Saviour's reassuring words:

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. (Matthew 7:7, 8.)

(For Course 5, lesson of June 25, "Great Men Seek after Truth"; for Course 3, lesson of June 18, "We Study Truth"; and for Course 11, lesson of April 23, "Joseph Smith.")

^cCapitalized phrase indicated by author for emphasis.

NEIGHBORLINESS . . . A GIFT OF SELF *(Concluded from page 113.)*

Jepperson Madsen were the generous donors. After the discovery, Sister Madsen would come over at least once a year with a dress for this woman. She would say: "Here's a dress I bought and it doesn't quite fit me. Would you please use it?"

I remember another woman who received great joy from giving without letting people know about it. She would pull vegetables from her garden and, early in the morning while a very poor family was still asleep, she would put the vegetables on the back steps of their home. In the fall of the year, cloth was found on the back steps so that this mother could make shirts and clothes for her children. No one ever discovered the donor of these gifts.

This woman knew the real joy of giving.

—Lorna C. Alder.

A Genuine Friendship

For weeks I had been helping a little girl button her ragged little coat. Then one day this little girl came with a new coat on.

She said, "Look at my new coat! My girl friend gave it to me."

Her little girl friend came up and said, "I was happy to be able to give her the coat. I like her to have it much more than for me to have it."

• • •

MARRIAGE AND RELIGION — AN ETERNAL PARTNERSHIP *(Concluded from page 139.)*

Such a union is a natural source of children blessed with security, education, training, solid religious faith, and love as a basis for healthy, happy personalities. Children born under such choice circumstances will be full of a dynamic drive for the best things in life and the best welfare of mankind. The world needs the haven of temple marriage to help diminish divorce, delinquency, desertion, disease, and too-early deaths. All should work and pray for an ever-increasing number of marriages and families blessed with this great unifying resource!

Character is nurtured in communication between parents and children. Family prayer is one of the great opportunities to instill in children a love of God, aspirations to temple marriage, efforts to live for the best in marriage and family life,

The other little girl said, "You are happy to see me warm, too, aren't you, Mrs. Sperry."

Here were two little girls, one happy to receive such a wonderful gift, and the other joyous because she was able to give it.

—Lucy G. Sperry.

Purposeful Delay

My mother was left a widow with five children. My brother, who was next to the youngest, was just 2 years old when Father died.

A bishop and his wife, whose children were all quite a bit older than we, were our neighbors; and they lived in a very large house.

As time went on, their children grew up and were married, leaving just the bishop and his wife in that big home.

Several years later, the bishop and his wife sold their house and prepared to move. My mother told them she was surprised that they had stayed as long as they had, since their house was so big and their children had all been married some time before. The bishop told Mother that they had waited until my young brother received the priesthood before they moved. Now that he had received it and once again we had the priesthood in our own home, they felt it was all right to move.

—Claribel W. Aldous.

and for all basic elements of the religious life. The example of parents speaks even more significantly than do their teachings. However, both are needed to build solidly the desire of youth for marriage in the temple as a great goal in life.

The fruits of love at home in peace, understanding, friendship, cooperation, sympathy, and selfless service reinforce the meaning of the eternal union of religion and marriage as partners in building better family life for all. Devotion to the ideal and practice of temple marriage among the members of the Church of Jesus Christ of Latter-day Saints will build healthy, stable, lives and marriages among them. And it will greatly increase their ability to leaven the "lump" of humanity toward the fullness of the Gospel.

Revelation in the Primitive Church

by H. George Bickerstaff

ONE of the distinguishing features of the Kingdom of God is revelation. In all Gospel dispensations godly men have been guided by heavenly communications.

The primitive Church is a good example of this. The New Testament record opens with the great revelation of the Son of God Himself, manifest in the flesh upon the earth. But quite apart from this supreme revelation of God's will, the New Testament is replete with examples of revelation given in the early Church era. The accompanying chart lists many of these examples.

Following Christ's resurrection and ascension, the first official act of the Church appears to have been to fill the gap made in the ranks of the apostles by the defection of Judas. (*Acts 1:15-26.*) Under heavenly guidance, Matthias was chosen for the position. Thus strengthened, the apostles set out, under Peter's leadership, to spread the Gospel and succeeded in bringing many souls to Christ. (See e.g. *Acts 2:41; 4:4.*)

Church-wide problems arose which could only be settled by revelation. Gentile participation in the Gospel was a case in point. Having been schooled in the insular religion of Judaism, the Jewish Christians did not initially appreciate that the glad tidings of the Gospel of Jesus Christ, properly given first to the house of Israel, were intended also for the Gentiles.

The "test case" in this matter was that of the devout Gentile centurion, Cornelius. His prayers were answered with a revelation bidding him send for Peter and with a revelation to Peter making known that the Gospel was for all peoples. Thereafter, although the attitude of the Jewish Christians on this took time to change, the principle had been established. (*Acts 10; 11:1-18.*) The unqualified nature of this revelation perhaps made it easier to resolve the subsequent dispute about circumcising the Gentile Christians. (*Acts 15:1-29.*)

Since so much of the book of *Acts* is concerned with the activities of that great missionary, Paul, many of the revelations it records are associated with him.

In a vision, Paul was told that he would preach the Gospel to the Gentiles. (*Acts 22:17-21.*) In due course, he was called to a mission by revelation and was set apart for this purpose. (*Acts 13:2, 3.*)

(For Course 17, lesson of April 9, "Revelation Is Continuous"; and of general interest.)

Having been thus divinely selected and appointed, he received many revelations directing him in the fulfillment of his calling.

One point which clearly emerges from the book of *Acts* is that revelation was not confined to the apostles. As we would expect, missionaries of lesser eminence similarly received guidance on the propagation of the word.

Philip's experiences well illustrate this point. While preaching in Samaria, he was directed by an angel to journey southward to beyond Jerusalem. Having done so, he met a high official of the Ethiopian court who had been to Jerusalem to worship and was now returning home. The Spirit told Philip to go and speak to the man. As a result, the man was baptized and went on his way greatly rejoicing. (*Acts 8:26-39.*)

Similarly, the Lord used the channel of revelation to instruct and sustain other laborers in His cause. Sometimes the purpose would be to give support in an hour of great trial—as with Stephen. (*Acts 7:55, 56.*) Sometimes it would be to utter a timely warning—as with Agabus. (*Acts 11:28.*) And sometimes it would be to perform a specific act necessary to the Lord's work—as with Ananias. (*Acts 9:10-16.*) One cannot doubt that the examples recorded would be greatly multiplied if we had a complete record of those times.

It is interesting to observe the order manifest in the giving of revelations in the New Testament era. The revelations were, as always, given according to the needs of the occasion and the worthiness of the individual. And they were given to the right persons.

As will be seen from the accompanying chart, individuals received revelation for the guidance of their personal lives (e.g. Cornelius). Gospel workers received it in relation to their own sphere of responsibility (e.g. Paul and Philip). But a revelation for the Church as a whole came through the presiding authority. Hence, Peter was instructed on the matter of Gentile admission to the Church, and John (who was apparently the only survivor from the presiding council of the Church) received the revelation on the isle of Patmos. (See *Book of Revelation.*) This principle of the correct order of revelation operates to this day, for God's government is characterized by good order.

We turn to the words of the Master Himself for a summation of this subject. When Peter declared his conviction as to Christ's divinity, the Saviour answered, "... Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed unto thee, but my Father which is in heaven." (*Matthew 16:17.*)

The assurance from God that Jesus Christ is divine is the greatest revelation we can enjoy. And, blessedly, it is available to all who seek it.

Revelation IN THE PRIMITIVE CHURCH

NUMBERED MAP LOCATIONS	SUMMARY OF EVENTS	REFERENCES FROM ACTS
1 JERUSALEM	Matthias chosen as apostle to replace Judas Iscariot.	1:15-26
2 JERUSALEM	Stephen sees the heavens opened.	7:55-56
3 SAMARIA	Angel directs Philip towards Gaza.	8:26
4 SOUTH OF JERUSALEM TOWARDS GAZA	The Spirit directs Philip to the Ethiopian.	8:29
5 NEAR DAMASCUS	The Saviour manifests Himself to Paul.	9:3-6
6 DAMASCUS	In vision, Paul sees Ananias coming to him.	9:12
7 DAMASCUS	Ananias instructed, in vision, to go to Paul.	9:10-16
8 JERUSALEM	In vision, Paul is told of his future mission to the Gentiles.	22:17-21
9 CAESAREA	In vision, Cornelius is instructed to send for Peter.	10:3-6

10 JOPPA	A vision shows Peter that the Gospel is for Gentiles as well as for Israel.	10:9-16
11 JOPPA	The Spirit prompts Peter to go to Cornelius.	11:12
12 ANTIOCH	Through the Spirit, Agabus predicts a famine.	11:28
13 ANTIOCH	Paul and Barnabas called to a mission by revelation.	13:2
14 MYSIA	The Spirit prevents Paul from going to Bithynia.	16:7
15 TROAS	In a vision, Paul is directed to Macedonia.	16:9
16 CORINTH	In a vision, Paul is told to preach the Gospel fearlessly in Corinth, and is promised success there.	18:9-10
17 TYRE	The Spirit warns that Paul should not go to Jerusalem.	21:4
18 CAESAREA	Agabus predicts Paul's imprisonment.	21:11
19 JERUSALEM	The Lord tells Paul he is to testify at Rome.	23:11



KEEP THE FRECKLES!

Today I chatted with a vibrant little man of 53 with big freckles on his forehead all the way back to his receding reddish hair.

He was born in Austria, son of a struggling salesman of barber supplies. The red-haired boy left school at 15 to paint posters for a Vienna department store. Today he is known as Dr. Ernest Dichter, father of motivational research.



ERNEST DICHTER

People want more than get-well pills.

Dr. Dichter is founder and president of the Institute for Motivational Research, whose headquarters are a castle-like mansion of 30 rooms overlooking the Hudson River. The institute has branches in 15 countries, and a staff of trained psychologists and 3,000 interviewers.

Gesturing spiritedly, Dr. Dichter told us in detail of his findings in a nation-wide survey just completed on why people save money.

"There have been some changes in people's attitudes in recent years," he said. "This we have found through a thousand different interviews 'in depth' with people of various walks of life

across America. They are not saving so much for a 'rainy day.' They are no longer saving to 'keep up with the Joneses.' They are saving to be more individualistic, to do things they would like — paint pictures, build boats, pursue learning and culture, travel, and to generally choose for themselves in a pursuit of inner happiness.

"Yes, people want to be more individualistic, be more themselves," he said. He related a typical comment: "All my doctor does for me now is get me well. I want more than a get-well pill. I want my physician to be more *interested* in me—like the good old family doctor. I want him to recognize me as an individual, not just another patient."

As the little doctor kept talking, I kept admiring those large freckles on his forehead. They underlined what he was saying. They seemed to say: "With all your learning and efficiency, don't lose your freckle-faced warmth and genuine interest in others as individuals."

A busy friend often telephones me at home. He is a successful man with many cares. Yet when our 4-year-old son answers the phone, there is usually a warm conversation for several minutes. They talk about everything — from toy trucks to what mother is preparing for dinner. Our boy loves it. He is being treated as a *somebody*, not as somebody's son. My busy friend has not lost his freckles.

Few men have given more freckles to the face of America —and the world—than another reddish-haired man. He was born in a dusty little Missouri farm town. As a boy he attended church in a little log chapel which had a rough timber floor full of wide cracks. He once recalled that hogs slept under the floor;

and when dogs got after the hogs, services were delayed until the disturbance was over. He gave to the world the story of his boyhood in *The Adventures of Tom Sawyer*.

Mark Twain, or Samuel L. Clemens, in his autobiography, gives a key to the source of many of his freckles. They came from his mother, Jane Lampton Clemens, his "first and closest friend." He describes her as a woman without a career, but with a character. She it was who used to sew on his shirts so he would not swim in dangerous Bear Creek.

Jane Clemens was a confirmed invalid at 40, yet she lived to be well past 87. Why? Mark Twain said it was because of her intense interest in others. "She had a slender, small body," he wrote, "but a large heart—a heart so large that everybody's grief and everybody's joys found welcome in it. . . ." He said she always found something to excuse, and often to love, in the toughest people. She even prayed fervently for the devil, Mark Twain recalled. He added that his mother once had 19 cats around the house. Some of them were former strays. He saw nothing of merit in any of them, except that they were unfortunate. And that was what was important to his mother.

Farm folks are becoming fewer. Automation is taking over in the home and office and plant and farm. Other such high-sounding influences as motivational research are guiding men's minds in much that they do. All this is well. But two wise men with reddish hair — Ernest Dichter and Mark Twain — would probably admonish us strongly: "With it all, don't lose your freckles!"

—Wendell J. Ashton.

Mark Twain. *Mark Twain's Autobiography*, 1924; Harper and Brothers Publishers, New York, New York; page 116.